THE DOCTRINE OF DEVILS,

PROVED

To be the grand Apostacy of these later Times. An ESSAY tending to rectifie those Undue Notions and Apprehensions Men have about

DÆMONS AND EVIL SPIRITS.

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Orchard, N.

TO THE
READER.

THat the Doctrine here in this Treatise maintained, is not unnecessary, will be easily concluded by all those that are any way concerned in the interest and honour of the blessed Lord Jesus Christ; when they consider how basely is abused, villanously handled, and cruelly mangled; what wounds and bruises, what mutibations, and even decollations, and that in the house of his friends, such at least, as pretend themselves Christians, he hath received: we have no comfort doubtless but by Christ; nor by Christ unless it be by whole Christ, sound Christ: Christ divided, maimed, or mutilated, can do us no good: A bone of him must not be broken: nor may an atomical fragment of him be lost. And yet if we observe, we may find some, not only breaking his bones, or tearing him piece-meal one joint from another, but even breaking his heart, by rending his Godhead from his manhood, or nulli ying one joint, one part, one excellency, one attribute or other, that essentially belonged to one of these. Of old some there were who despoiled him of his body: others indeed allowed him a body, but a body brought from heaven, made of cœlestial matter: others but a body framed out of the Elements, not a humane body, or a body partaking any thing of an earthly mother. Some contended his body was meerly a phan-

taſm, without any reality at all: a deluſive apparition. We may not forget the Monorhelites, *that would not allow him, as man, any Will; nor yet paſs over the* Apollonatiſts, *who though they allowed him a body, denied utterly, that he had any Soul. The* Neſtorians *divided him into two diſtinct ptrſons each perfectly compleat, ſubſiſting in themſelves apart, a God, and a man, without any perſonal union of the Natures: ſo making us indeed two Chriſts (are we not beholding to them?) inſtead of one; though indeed making us more than one, they left us none at all. But then came* Eutiches, *and he takes away both Godhead and manhood at once, in a ſort: for while he confuſedly jumbles both Natures together, he makes him neither God nor man perfectly, but ſome third thing, though what, they know not, nor any man elſe, unleſs it were a confuſed Chaos; nor fleſh nor fiſh, nor good Red Herring.*

Quaq; erat & tellus, illic & pontus & nes.

But I muſt not forget the Arians: *they ſeemed indeed to deal a little better with him; for as they never denied him to be ſomething; firſt a man, ſo they acknowledg him too to be God indeed; but then 'twas but a deified God, a God by grace and purchaſe, not by nature and eſſence; that is, a God, and no God. A Sacrilegiſt, one that being but a creature in himſelf, was ſo bold, as to challenge not the name and title only, but the honour, eſſence, and incommunicable attributes of the ſupream Godhead. I need name no more, this is enough to ſhew, how well they uſed him of old.*

But how is he uſed now? why truly (which could ſcarce be thought of) altogether as bad: Chriſt hath ſtill enemies, and ſeveral armies of them that march up to confront him. The firſt are the Socinians, *theſe lead the van, requiring him to lay by his Godhead, and in*

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effect his Prieſthood too. This is a blow to the head. Then came the Familiſts, the ſpawn of Henry Nicholas, *who think to puff him off into meer fume and ſmoke, as a meer Allegory; theſe lay their ax to the root of the tree, and endeavour to deſtroy him root and branch at once, making him ſcarce any better than a meer nothing. The* Antinomians *come next, and theſe deal worſe with him than the former: for while they ſay, He impoſeth no Laws, leaving his Proſelytes to be lawleſs and licentious libertines, they make him to be a wicked thing (God, man, or devil, no matter which); a wicked thing, which ever it be) is worſe than nothing: this is a deadly thruſt too. A fourth ſort follows, I know not what to call them,* Novaliſts, Enthuſiaſts, *or* Quakers; *I know not which term to give them, or whether they may not deſerve all theſe: Theſe, as I ſaid follow: for from the wild heterodoxes of the former they have with the addition of rudeneſs, impudence, ignorance, and non-ſenſe, patcht up a ſomething or a nothing, —— from or with the* Socinians *they account him but a meer man, at leaſt ſome calling him, The man that ſuffered at* Jeruſalem; *and with the* Nicholaitans *they account him but a Quality, an* Ignis fatuus, *a meer illuſion, a light within them, which is not much better than an Allegory, or rather worſe; and with the* Antinomians, *they reſpect no laws of King or Keiſar, nor Chriſt neither in his Goſpel, but the dictates of their own fanatick brains: is not this worſe than what* Pilate *abhorred,* Shall I crucifie your King? *it is a crucifying or worſe, even a mutilating, an annihilating of our King, our Chriſt, our God. For the Popeling, I need not ſay any thing, it hath been often enough proved to them, That by their preferring the Bleſſed Virgin before him, as to their Addreſſes to her more than unto him, her compaſſion and comfort*

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which they ſuppoſe ſhe affords them more than He: while they worſhip the Picture with the ſame worſhip they do the divine perſon, with many other particulars; they ungod him, and bring him into the condition of a creature, while they make a creature equal, if not ſuperior to him in any excellency or perfection; their magnifying his body into an immenſity ſometimes; and then again at the ſame time minifying him into the ſmalleſt atomes of a wafer-cake, they nullifie his manhood. As for his Kingly office, their diſpenſing with his, and ordaining others, contrary to his Laws; their abrogating his Doctrines, and ſubſtituting new and contrary; their offering up a wafer-cake for the expiating the ſins both of quick and dead, take away all his offices. But it is the Demonologiſts I am ſet againſt now in ſpecial; who notwithſtanding all their pretences to the contrary, abuſe Chriſt as much as any of the reſt; for while they equalize the Devil, yea even Witches with him, for ſtupendious and miraculous operations, they cut off his head, or ungod him, and what can be worſe? He that debaſeth a King unto the low degree of a common plebeian, exalting the plebeian to an equality of power with the King, maketh a King no King, but a meer pleibeian; and the plebeians no plebeians any longer, but ſo many Kings: ſo they that equalize devils with Chriſt for power, make Chriſt either no King for power, or at leaſt devils for power Kings equal to Chriſt. This is not a bruiſing of his heel only, which is as much as the devil is ſaid to do; but a breaking of his head, nay a cruſhing of his heel, head, heart, members, body, and all into atomes: are not theſe cruel handlings, and manglings uſed againſt Chriſt? Sure the Godhead, as in all other Excellencies, ſo in power muſt have the preheminence, and be paramount, or elſe his power will not anſwer his other Excellencies (he

Demonologiſts

ſhould

ſhould be lame on that ſide) nor befit the Godhead. But upon the ſuppoſitions of the Demonologiſts, the queſtion may be juſtly put, Who the greater Miracler, Chriſt or Belial, Jeſus or Beelzebub? and if equal Miracles, equal Gods, nay doubtleſs and he the greater God, who is the greater Miracler; which yet it ſeems may fall to the devils ſhare, and ſo the devil the only God, Chriſt none: for his power being gone, or but equalized, much more if exceeded his Godhead is gone doubtleſs. This is not bruiſing his heel, nor breaking his head, but a running him quite thorow, bowels, brain, heart and all. I know they dreſs him a poor, paltry, cold pultiſe of marks, and intentions, and aims,----but it doth not ſo much as cool, or cover, much leſs cure the wound, and thus they leave him. Is not this hard uſage? and yet when by their comments they ſubject him ſo to the devils inſolency, as that he is content it ſeems with patience and puſillanimity, or cowardice enough, to be kickt and ſpurned from poſt to pillar, from prow to poop, like a football, (though there be nothing imaginable to urge or to anſwer ſo great a debaſement) from deſart to pinacle, from pinacle to peak, and from peak to deſart again; me-ſeems they uſed him worſe yet: but I meddle not with this now; to the former only I propoſe my diſſonant ſentiments in this Treatiſe; and is it not needful? for if his enemies be left alone, they will take away at laſt both name and memory; for what is left of him already, when every of theſe have taken his bite, his morſel, more than was of Jezabel, *the ſcull, the feet, the palms of the hands? If we will indeed have Chriſt any longer, 'tis fit we look after him, to preſerve what is left, and recover if poſſible what hath been ſnatcht off from him; 'tis high time to endeavour this eſpecially when the Chaplains and Champions of his grand enemy are ſo*

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numerous, every Pamphleter almoſt giving a ſnap, or a ſnarl to him, but ſcarce one that ſo much as takes up a ſtone to caſt at theſe currs; or if any do, he ſhall be branded ſtraight for a Somatiſt, a Saduce, an Anti-ſcripturiſt, yea, an Atheiſt; but ſuch froth ſent upwards, returns upon the faces of them that vomit it. I ſhall ſay no more in vindication of the undertake, Here is a ſhort extract of what may be more largely expreſt hereafter conſider and judg, Chriſtian Reader; and if thou be a Reader truly Chriſtian, conclude thou wilt, That the opinion here maintained, is not unneceſſary, or unſeaſonable in theſe times.

The Doctrine of Devils, or the grand Apostacy, &c.

1 TIM. 4. 1, 2.

1. *Now the spirit speaketh expresly, that in the latter days, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:*

2. *Speakinglyes in hypocrisie, having their consciences seared with a hot iron.*

CHAP. I.

Sir, you thought me too rigid, I thought I had been too remiss; This Text will decide the point, Whether this Doctrine of Devils, and Witchcraft, be not Demonomany, *or the greatest Apostacy, that ever was, is, or can be, even in the worst of times?*

THat these are the last times is no question, That in these last times, this Scripture hath been fulfilled in our ears, is altogether out of question.

For our ears ſure, have in theſe laſt times been filled full, μύθοις καὶ διδασκαλίαις, with Diſcourſes, our eyes with Romances, and our heads with the Doctrine and belief of ſtrange, and incredible things, of, about, and concerning Devils and Daymons. From whence in conſequence, our Land of late, in the Rebellious times at leaſt (not theſe of our Reſtauration I hope) hath been defiled and polluted, with blood of Innocents; and thence, I think it follows, beyond all controverſy, or queſtion: That the Doctrine of Devils, is a moſt abominable Heterodox: yea, without this conſequence of blood-guiltineſs (which yet no doubt muſt aggravate), once, this it is an Apoſtacy, the great, or greateſt that ever was in the World, or peradventure ever ſhall, or can be. The Apoſtacy of theſe days, when all things grow worſe and worſe, the very dreggs of all the former Apoſtacies; an Apoſtacy, not from an innocent ceremony, an adiaphorous, circumſtantial, or laudable cuſtom of the Church, in the external worſhip of the moſt auguſt God; but from a fundamental one: not from one ſuch only, but from many, the moſt, and moſt needful, if not from all ſuch. *viz.* From all theſe Truths mentioned, *chap.* 3. *verſ.* 16. *The myſtery of god-*

godlineſs, viz. The manifeſtation of God in the fleſh, his power, his auguſtneſs, his univerſal goodneſs, his general comfort to the World, and his glory; in a word, an Apoſtacy from all theſe things, that ſhould maintain, and uphold Chriſts honour: And an Apoſtacy from all thoſe comforts, benefits, and beatitudes, that we could expect by him: This is clear all of it; and this alſo, that it is ſuch an Apoſtacy, that God had an eſpecial mind, deſire, and care to prevent and caution the Church againſt. *The ſpirit ſpeaketh it*; The Spirit, not ſome Martyr, Doctor, Apoſtle, or Preacher; as either *Paul*, *Apollo*, *Cephas*, nay, nor any Angel from Heaven, theſe might all err. And he will not truſt them barely with ſuch a point, but ſpeaks it himſelf, *The ſpirit ſpeaketh*; and that not only tacitely intimateth, or in obſcure terms hinteth, but plainly, openly, clearly; and that not in dark Parables, Similes, Allegories, or enigmatical intimations, upon the imagination, but Ῥήτως, in expreſs terms, plain words; as a friend expreſſeth himſelf to his friend, mouth to mouth audibly: And what the Spirit oppoſeth it ſelf againſt, ſo directly, ſo plainly, ſo diſtinctly, ſo immediately, muſt needs be a moſt tranſcendent, abominable, and prodigious

digious villany. In a word, it is an Apoſtacy from the chief fundamentals of Chriſtian Religion; which as it is the higheſt crime that can be committed, as being a deſerting, a renouncing, and as it were abjuring of theſe points, that are moſt neceſſary for the upholding of Gods Honour, and the comfort of our Salvation: So it is attended, with the moſt fearful conſequents, irremiſſibility, and damnation inevitable, if perpetual. *If we ſin wilfully, after we have received the knowledg of the truth, there remaineth no more ſacrifice for ſin, but*——*Heb.* 10. 26. Which Text, as it is but rigorouſly legal, and cruelly Boanergical, to apply it to every ſin after converſion; ſo it is a mercileſs pity, an unconſcionable levity, a ſowing Pillows under mens Arm-holes, and the ſtrengthning of the hands of moſt deſperate ſinners, not to apply it to Apoſtacy, and to this Apoſtacy in ſpecial; yea, though it be not abſolute and general. And indeed it may deſerve their conſideration (and that, their beſt) that are concern'd in it, Whether they that embrace this Doctrine of Devils, be not Witches indeed, both in Scripture-ſenſe, and their own too; ſince they renounce Chriſt, God, and their Truths in many points

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(and owning the Devil) would perſwade others to do the like? So that I think, though there be many other great crying ſins in the World, in this our World too, our Church and State, yet none greater, none ſo great as this; and therefore I may fitly, nay, muſt out of neceſſity (and woe unto me if I did not) ſet my ſelf, eſpecially, againſt this moſt deſperate, and moſt dangerous Heterodox.

CHAP. II.

It is hard to eradicate this opinion, concerning Devils out of mens minds.

AND though I know it will be an Herculean labour, and as hard a taſk as to whiten a Black-moor, or deſpunge the ſpots of a Leopard, to eradicate this Doctrine of Devils from mens hearts, (ſince they have ſo long, and ſo ſtrongly imbibed and ſuckt in this poiſon, and ſince ſome Learned Men, and Doctors (who write Chriſtian) lay it down as a fundamental of their Creed, a point neceſſarily to be believed to Salvation; ſince there are ſo many ſeduced Spirits, and Spirits that ſeduce; ſo many that ſpeak lyes in hypocriſie, and

ſo many that delight in hypocritical lyes (having I fear, their Conſciences ſeared with an hot Iron) ſince 'tis ſo hard and difficult to do this, I ſay, and almoſt impoſſible that I ſhould do any good; yet ſince too, that which is impoſſible with Men, is eaſie and facil to be effected with God, yea, by Man in the concurrence of God): Yet will I on. Who can tell, but that there be Seven thouſand Men yet, that have not, will not, dare not bow the knee to *Baal* in this great Apoſtacy? Or if they have, will yet upon warning given, return, repent, and recant? But ſhould it be otherwiſe, yet, *Liberavi animam meam*, I have diſcharged mine own Conſcience, and my reward may be with the Lord, though *Iſrael* be not gathered: This without queſtion; Chriſts ſheep will hear his voice, and for the reſt, they ſhall one day know to the confuſion of their faces, to the anguiſh and conſternation of their Souls and Conſciences, That there hath been a Prophet among them.

CHAP.

CHAP. III.

What this Doctrine of Devils is, and firſt negative, what it is not.

I Need not ſtop to prove that theſe are the latter times, as I ſaid, nor that in theſe latter times iniquity ſhall abound, nor that then deſperate Opinions, helliſh Doctrines, and damnable Hereſies will be broacht, abound, and be entertained. This is plain, *Acts* 20. 30. 2 *Pet.* 2. 1. But we need go no further than this preſent Text: *The ſpirit ſpeaketh expreſly, that in the latter days ſome ſhall depart from the faith.*——Apoſtacy, Apoſtacy from the Doctrine of Chriſt, to the Doctrine of Devils, will be rife in the latter days. *Now the ſpirit ſpeaketh expreſly, That in the latter days, ſome ſhall depart from*——— This is it then that I pitch upon, That the belief, entertainment, or attention to the Doctrine of Devils, is the higheſt, groſſeſt, and moſt abominable Apoſtacy that ever was, or ſhall be: It is the Apoſtacy of the latter times. There is no darkneſs nor difficulty in the terms, plain and eaſie all to be underſtood. Διδασκαλίαι, are Do-

ctrines, Poſitions, or Teachings, Δαιμονίων, of Devils or Daymons, good or bad, Angels or Fiends. The worſhip of Angels is an Idolatrous Apoſtacy, and the Doctrine of Devils is no better, but much worſe: And here Δαιμόνιον, moſt properly, muſt ſignify not Angels at all, but Devils. Nor this Apoſtle, nor any of the reſt indeed, in all their Epiſtles, ever uſing this word diſtinctly for Angels, or comprehenſively, as including Angels or Devils; but for Devils ſtill diſtinctly, or bad Angels. The *Helots* were once Freemen of *Laconia*, but for ſome miſdemeanour loſt their freedom, and were made Slaves. Will any Man now that hears of the *Helots*, think, That the Knights and Gentlemen of *Lacedæmon* are meant by that term? For though in ſome catechreſtical ſenſe, the whole Nation of the *Lacedæmonians* may be ſignified by that word, *Helots*, yea, the Gentlemen and Knights too poſſibly, to grant this alſo; yet that the *Helots* ſhould ſignifie the Gentlemen excluſively, in reſpect of thoſe Slaves, were very harſh: The term properly belonging to the Slaves, not to the Gentlemen of that Countrey. So when the Apoſtle tells us there will be ſtrange Doctrines concerning the Δαίμονια. (Δαίμονια, ſignifying properly and generally, Devils rather than Angels)

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will any Man think that the Apoſtle means Angels excluſively in reſpect of Devils, and not Devils rather, or at leaſt Devils as well as Angels; and this taſt for my Opinion is enough. Beſides, it is here put in oppoſition to thoſe Angels, that lookt upon, admired and adored Chriſt, as manifeſted in the Fleſh, *Chap.* 3. 16. The good Angels adore and admire him, for the incomprehenſible Myſteries and wonderful benefits that come in, of, by, or through his Incarnation, and for the excellency of his power ſhewn in ſtupend operations, for the good, the exceeding great good of his Church, far above all that they could do, yea think or dream of. Thus was he preached to the Gentiles, believed on generally in the World, and for this, or thus, was he received deſervedly into the higheſt Glory. But in the latter days ſome will be ſo far from holding this Truth, That they will give heed to ſuch Doctrines concerning Devils that will make them as honourable as Chriſt himſelf, equalizing them and him, if not preferring them before him, for power and mightineſs of operations, as though theſe Devils deſerved to be Canonized as well, and exalted to the right Hand of the Majeſty on high. This may be the Paraphraſe.

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All the ſcruple is in the Grammar of the Text, διδασκαλίαι δαιμονίων without περὶ or any other prepoſition, The Doctrine of Devils. It is poſſible ſome may be (and yet it is a wonder any ſhould be) ſo ſtupid, as to think that doctrine of Devils intimates the doctrines preacht by Devils, They (the Devils) the Doctors, the Preachers and Promulgators of ſome Doctrines, and the audible Trumpeters of them: but this is a wild interpretation, for it ſuppoſeth, 1. That Devils are ſpeaking things, have the Inſtruments of Speech, can ſpeak diſtinctly, and articulately what they will; and yet they are meer Spirits, immaterial and incorporeal Subſtances. *A Spirit hath not Fleſh and Bones, as ye ſee me have, Luke* 24. 39. 2. They ſhould have the Pulpits and exerciſe there publickly; but How then ſhould we know whether we ever heard a true Miniſter of the Goſpel evangelizing it; or elſe fiends from Hell demonizing ſtill. 3. This ſpeech of the Spirit, would not ſeem to be ſo true; but rather improbable and incredible, ſince in One Thouſand Six Hundred Years and more when we be come into the very laſt Times, we never hear of any ſuch thing in truth; nor can poſſibly conceive how it can be: but yet the doctrine of Demons hath been rife,

riſe, general and Catholick this thirteen or fourteen hundred years, and almoſt every-where entertained. 4. One part of the Spirits caution here thus ſhould ſeem vain, frivolous and needleſs, though it be uſhered in with moſt grave, and in moſt ſolemn terms: *Now the ſpirit ſpeaketh expreſly.* And who after ſuch a preparation, or preamble, would not expect ſome wonderful ſtrange or unuſual things to follow, yea, ſome things that were inconceivable, or incredible without ſuch a Divine Revelation? And yet one part of this wonderful Revelation ſhould be but this, That Devils would ſpeak lyes in hypocriſie, and have their Conſciences ſeared,——which is a thing no Man can doubt of; if Devils ſpeak, they'l ſpeak lyes, as being lyars and hypocrites from the beginning; and that their Conſciences are ſeared with an hot Iron, who can doubt, that conſiders what they are, Devils? 5. Forbidding to marry, commanding to abſtain from meats, are things we know that came in, not by the Pulpetting of Devils, (though poſſibly, or rather but poſſibly by their ſuggeſtion) but by or through mens ſuperſtition, and covetouſneſs. 6. One ſpecial means, and poſſibly the only means, That the Apoſtle propoſeth here for the prevention of this Do-

Doctrine of Devils, is, To *Refuse prophane and old wives tales, vers.* 7. Refuse, reject, and contemn those, and such Fables as those, the fictions of Poets, the legends of Romances, and wild Dreams of Dotards. Without giving heed to such things, Men had never been seduced into the credulity of this mad Doctrine, but attending to, and believing of such wild conceits, it is almost impossible, but that they must be seduced into such Heterodoxes. We have a notable example of this, in the second of *Nice*, (by some called the seventh general Council) wherein, there were by some most Grand and Reverend Men (as they are counted) such wild, mad, shameless, and incredible lyes reported; that a Man of any Witt, Reason, or but common sense, would think the reporters most impudent Lyers, that they Vyed who should invent the most shameless figments; and that they were mad and senseless Ideots, that would, or could believe them: And yet by these most monstrous fables, confirmed they that Idolatry of Image-worship. See how much prophane and old Wives tales, the dreams, lyes,& dotages of Men will prevail if hearkened unto: And therefore was it a needful Caveat of the Apostle to prescribe (*Refusing pro-*

prophane, and old wives tales) for the preventing of this wild Doctrine, the Doctrine of Devils. If it be well obſerved 'twill be found undeniably true, That the ground and riſe of this opinion, was altogether from ſuch Tales as the Council of *Ancyra* plainly declares. 7. The words, *Prophane and old wives tales*, ſeem to be ſet in oppoſition to theſe in the former verſe (*words of faith and good doctrine*): As alſo the hearkner to ſuch Tales, to be oppoſed to a good Miniſter of Chriſt, nouriſhed up in the words of Faith and good Doctrine; he muſt refuſe prophane and old Wives fables, and thus ſhall he be ſecure againſt this damnable Doctrine of Devils; and Apoſtacy from the fundamentals of Chriſtian Religion: Prophane and old Wives tales being the chief, if not only means of being ſeduced in this particular. 8. All the particulars of this Propheſie, are in our ſenſe evidently fulfilled already: *E. G.* Forbidding to marry, and commanding to abſtain from meats, giving heed to ſeducing ſpirits, and giving heed to the Doctrine of Devils or Daymons: For what is there that is more generally entertained both in Papiſtry, yea, and in Proteſtantiſm too; than doting and dangerous, if not damnable Doctrines, concerning

cerning Angels, *Genii*, Spirits, Souls of men ſpreeting, Fiends, Devils,——which may be all called Daymons. This Propheſie in our ſenſe, is fulfilled evidently enough in all the particulars; but not one particular of it ſo much, no not one, in Sixteen hundred years fulfilled, if by Doctrines of Devils, Devils in the Pulpit, Preaching Devils, be underſtood: For in all this time, we do not yet read in any tolerable Author, yea, or Legendiſt, of ſo much as one Devil, that ever Preached ſo much as one Sermon, or vented one Doctrine out of the Pulpit, nor that forbad Marriage, or commanded by his Doctrine to abſtain from Meats. I will not hence infer, That thoſe Doctrines (that forbid marriage, and command to abſtain from meats) are tolerable ſtill hitherto; becauſe it cannot yet be proved, that they were the Dictates or Doctrines of Devils Pulpetting it: But this I will ſay, That it is more honourable, auguſt, and creditable to the ſpirit of Truth, That ſuch an interpretation ſhould be embraced concerning his words, as may make them conſonant to Truth by the event, at leaſt within the compaſs of Sixteen hundred years, in one particular at leaſt: Not ſuch a one, as that in all that long, large and vaſt

vaſt tract of Time, there can be found not one particular inſtance for the proof, ſo much as of one particular of theſe ſeveral predicated, to be fulfilled, likely to be fulfilled, or countenanced by the ſucceſs; but this might very well have been paſſed over as a meer Need-not: But that ſome men are mad in their opinions, conceits, and dreams; and as That was, ſo it is abſurd, to ſay, That the ſuggeſting, or injecting of wicked Doctrines into mens hearts, is that which is here meant. Let it be at preſent ſuppoſed (and no Demonologiſt I think will oppoſe the ſuppoſition) That the Devil then did, and now doth, inject wicked thoughts, hereſies, villanies into mens hearts; yet then, he being equally Devil, and Men equally ſeduceable by him, then, as now, That he ſhould inject villanies more multitudinous for number, or more abominable for nature, now, than then, can hardly be ſuppoſed. 2. It is the general opinion of Demonologers, That by Obſeſſion, and Poſſeſſion, the Devil domineered more unreſtrainedly over the World in the Primitive times, than in theſe latter; and if ſo, Why not by injections too as much? I ſee not. 3. That Doctrines as wild, were broached about the time the Apoſtles wrote, as ever were

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in any time afterward (except it be this Doctrine of Devils here ſpoken of) is beyond controverſy, as is evident by the mad Doctrines of the *Simoniani*, *Pyletii*, *Hyminæi*, *Alexandrii*, *Nicholaitani*, *Pythagoræi*, *Gaulonitæ*, *Nazaræi*, *Judæo-Pagani*, *Moſco-Chriſtiani*, *Platonici*, *Hermogoniſtæ*, *Phariſæi*, *Sadducæi*, *Eſſæi*, *Herodiani*, *Egyptii*, *Gnoſtici*.——4. Again, had the Apoſtle meant Doctrines ſuggeſted by Devils, or Doctrines ſo wicked and abominable, as none but Devils would, or could be ſuppoſed the Authors of them, he might have ſaid, Διδασκαλίαις Δαιμονικαῖς, deviliſh Doctrines, or, Διδακτικοῖς Δαιμονίοις, Endoctrinating or Teaching Devils; as afore Πνεύμασι πλάνοις, deceiving ſpirits. And yet 5. I add, The Doctrines here by the Apoſtle mentioned, are but poor, ſmall, petty, trivial, and inconſiderable Heterodoxes, in compariſon of thoſe broached concerning Devils in theſe latter days: What are Prohibitions of Marriage, and Injunctions for the abſtinence from ſome kind of meats, in compariſon of comparing, yea, of preferring of Saints and Martyrs, yea, Devils and Witches, and abhor ſuch baſe Varlots with, or before Chriſt, for ſtupendious miracles? Did the Holy Ghoſt ſpeak ſo expreſly againſt thoſe

 leſſer,

leſſer, ſmaller, pettyer and more trivial Heterodoxes, and omit to ſpeak againſt thoſe greater, groſſer, more villainous, yea, moſt blaſphemous, moſt idolatrous, and moſt ſacrilegious Doctrines? 6. Some of the Ancients, as *Epiphanius* by name, adds Μύθοις to Διδασκαλίαις, Fables or idle Tales, and Doctrines of Devils; ſomewhat conſonant to that, *ver.* 7. *Refuſe prophane and old wives fables.* Doth not this ſhew the ſubject, not the delators of thoſe Fables? Old Wives, old Grannams, old Goſſips, old Mother Mid-nights, will ſpend whole Nights and Days, in Tales and Fables concerning Devils and Daymons. 7. (*Giving heed to ſeducing ſpirits, and doctrines of devils*): As well followed by ἐν ὑποκρίσει Ψευδολόγων, which may very, nay moſt properly may, if not, muſt be rendered, by or through the hypocriſie, knavery, or deceit of Lyers, Fablers or Tale-tellers: Somewhat anſwerable to what we read, *Eph.* 4. 14. ἐν κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ;---And *Rev.* 18. 23. ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη, by the Legends, Fictions, and monſtrous Fables, of Monks, Fryers, and other ſuch vain varlots, are the People ſeduced into moſt abſurd opinions concerning Devils. Theſe words here, Ψευδολόγοι ἐν ὑποκρίσει οἱ ποιοῦντες Ψεῦδος

Rev. 21. 27. Intimate but one and the ſelf-ſame kind of Perſons, Fablers, Taletellers, Inventers or Forgers of Lyes, the broaching or ſuggeſting of ſuch Doctrines by Devils, cannot be then the thing here meant. Ἐν, is, by or through here, intimating the cauſe, inſtrument, or means, as in the places above cited; *Eph.* 4. 14. *Rev.* 18. 23. and many hundred places beſides.

CHAP. IV.

What the Doctrine of Devils is in the Affirmative.

THeſe words then, διδασκαλίαι δαιμόνιων, I interpret, Doctrines of, about, or concerning Devils, though without a Prepoſition, as intimating the Subject not the Authors, the Matter not the Doctors, the *De quibus*, not the *Per quos*; ſo we ſay, *Hiſtoria animalium*, the Hiſtory of Animals, not that the Animals wrote the Hiſtory, but that the Hiſtory was written of, about, or concerning Animals: So *Legenda Sanctorum*, *Doctrina Philoſophorum*; and thus the Prophet too, *Quaſi Luctum unigeniti*, as the ſorrow of an only Son, not ſorrowing, but ſorrowed for, *Amos* 8. 10.

8. 10. And this Elleiptical way of ſpeaking, by the omiſſion of a word, eſpecially of a Prepoſition, is elegant, and in Scripture often uſed. As Δεδομένῳ τῆς πόδας, for Κατὰ τῆς πόδας, *John* 11. 44. So, Πρὸς τὸν θεὸν, *Heb.* 5. 1. where Κατὰ τὰ is omitted. So, ἐδίδου αυτοὶς ἐξουσίαν τῶν πνευμάτων τῶν ακαθάρτων, *Mark* 6. 7. 'Tis a mad and wild gift Chriſt gave his Diſciples, he gave them the power of unclean Devils; thus it runs, without the ſupplement of the Prepoſition, yet is not the Prepoſition inſerted, but muſt be underſtood; and the ſenſe is clear and plain, he gave them power over unclean Spirits. Here too, *verſ.* 2. τὴν ἰδιὰν συνείδησιν, for Κατὰ τὴν. Nay, and *verſ.* 3. One principle verb or leading word is altogether omitted: Forbidding to marry and to abſtain from meats, the ſenſe is harſh and unſavoury, unleſs we ſupply (commanding, or ſome ſuch word) and commanding to abſtain from meats. So would this ſentence be harſh too, and odd if we read thus; *Giving heed to doctrines of Devils, ſpeaking lyes in Hypocriſie:* So joyning, *Per appoſitionem*, ſpeaking lyes and Devils together, as one thing, the Revelation would be ridiculous, as afore. The Prepoſition Περὶ muſt of neceſſity be ſupplyed of, about, or

concerning Devils: And Ἀνθρωπῶν too, if we ſtick to this expreſſion, doctrine of devils, ſpeaking lyes in hypocriſie. But the plaineſt and eaſieſt reading is, as is intimated afore, Ἐν ὑποκρίσει Ψευδολόγων, by the hypocriſie of lye-tellers; by the deceit, knavery, villainy and falſehood of Legendiſts, Tale-forgers, and Fable-faggaters; and thus, Devils or Daymons muſt be the ſubjects of thoſe Fables, and lying Men the Authors. And now here thus we have a Prediction. 1. That the doctrine of Devils would be brought into the Church. 2. Men would be very apt to entertain this Doctrine. 3. The means, way or courſe, by which this Doctrine ſhould be brought in, by forged lyes, falſe inventions, and hypocritical fables: But this is not that that I mean, but that the broachers of this doctrine of Devils are ſo plainly deſcribed, and indigitated here, that we may as eaſily know, who they be that are here meant, as we can know a ſhaven Monk, or Fryer by his ſhaven Crown, from an honeſt Man. 1. They are Lyers, Ψεύδεις. 2. Prating Lyers, venting their lyes in words, and Prate, and Print, and Preach too. Ψευδολόγοι. 3. Upon a knaviſh deſign, Ἐν ὑποκρίσει Ψευδολόγοι. 4. A ſpiritual knavery,

very, or knavery in reſpect of ſpiritual things. Hypocriſie in Scripture-phraſe, is uſed to expreſs a knavery of ſuch a kind moſt commonly. 5. Shameleſs Lyers, though they know their prate to be meer lyes, yet will they not conceal, but loquacioufly, impudently, boldly vent them, Ψευδολόγοι. 6. As Brazen-fac'd, ſo Iron-hearted, *Having their conſciences ſeared as with*——not caring what miſchief, even to mens Souls, they do by their abominable lyes. And yet, 7. The broachers of this doctrine of Devils are further yet pointed at in theſe words, *Forbidding to marry, and a commanding to abſtain from meats.*——Now if there have not heretofore been, and yet now are, many ſuch broachers in whom all the particulars above-mentioned do meet, within the Popedom; if there have not been, and yet are even in Proteſtantdom ſome too, that have, and do give heed to ſuch doctrines, then is not this Propheſy as yet, nor ever will, in any ſort be fulfilled: But it is as clear as the light even at noon-day, That there are an abundance of ſuch Doctors or broachers of this doctrine in the Popedom, as appears by thoſe volumns of Legends, thoſe decades of Romances, thoſe huge tomes of Fables

that have been obtruded upon the World, by Monks, Fryers, and other ſhavelings there: It appears alſo by the many fardles, faggots and bundles of Scribbles, though by Divines, Doctors, and Philoſophers among Proteſtants, in vindication of that doctrine; That there are an abundance of broachers and Doctors, as well as Sheepiſh followers and Apiſh imitators, who give heed to this doctrine of Devils: So that the Spirit needed indeed to ſpeak expreſly againſt it; and againſt it here. Here he doth ſpeak expreſly; but though ſo expreſly againſt it, he hath and doth ſtill ſpeak; yet ſome will Teach, and others give good heed to it: So apt eager and wilful are Men, to refuſe wholeſom doctrines and the words of Truth, that their itching ears may be filled with prophane Fables, incredible Lyes, and monſtrous Tales of old Wives, which turn them from the Truth, to the embracing of this doctrine of Devils. This interpretation is conſonant to Grammar, to the letter of the Text, and is fully juſtified by the ſucceſs in all the particulars, and therefore cannot I think, be excepted againſt. The doctrine of Devils, is the opinion, tenent, or Teach, of, about, or concerning Devils; their wonderful

derful power, and moſt prodigious operations: This is the ſum and drift of this Tract. There is not here any, the leaſt intention ſo much as to inſinuate, 1. That there be no Devils. Or 2. That they are not abominably villainous in themſelves. Or 3. That they are not miſchievous, to the utmoſt of their power, againſt Mankind: But only, That they have not ſuch an unlimited, irreſiſtible, and omnipotent power, as Demonologers idolatrouſly attribute to them; eſpecially in Phyſical or natural things, what-ever their power may be in reſpect of Morals. That is another queſtion.

CHAP. V.

The Doctrine of Devils abuſeth the bleſſed Lord Jeſus Chriſt mightily: And that firſt in general.

THis doctrine of the unlimited power of Devils in naturals, thus by Chriſtians entertained, is the higheſt and moſt abominable Apoſtacy, that ever was or can be in reſpect of Chriſt. We need go no further than this very Text for the proof of this. This Text no doubt is ſet in oppoſition to the laſt verſe of the former Chapter; where the Apoſtle having ſpoken of the Myſtery of Godlineſs by the manifeſtation of God in the fleſh, the wonderful operations of this God-man Chriſt, the admiration Angels had for him, his univerſal goodneſs as offered to all Men, the belief that was generally throughout the World, againſt all credibility yielded unto him, his glorification, and in his, ours: He ſubjoyns this, *That there ſhall be a departing from the faith*: What Faith? Why, from the Faith of the particulars before mentioned. However, in what ſhall this departure be manifeſted or

ſhewn?

ſhewn? Why, in part and ſpecially, by giving heed to ſeducing Spirits and doctrines of Devils: So that the giving heed to, the attending, obſerving, entertaining or believing of this doctrine of Devils, is a denying, refuſing, rejecting of, or a departing from thoſe great Myſteries and fundamental points of the Chriſtian Religion: As particularly, a denying of, or a departing from, or a rejecting of that ſtupend miracle of Chriſt's Incarnation, and the benefits that proceed from it. 2. An abuſing or vilifying of his moſt wonderful operations. 3. A taking off of that great admiration, that Angels had before juſtly of him. 4. A denyal, or abuſing of that univerſal goodneſs which he offered unto all mankind. 5. A vilifying of that wonderful reception of his Doctrine and Goſpel throughout the World at the firſt Preaching, though for the ſtrangeneſs of it to Mans natural and carnal underſtanding, ſo unlikely to be entertained. 6. The magnificence of his inſtallation in Glory. He that turns Jew, Turk, Pagan, doth not poſſibly for ſubſtance abuſe Chriſt worſe, than he that heartily and in its latitude embraceth this doctrine of Devils, though he may indeed retain the name of Chriſtian:

ſtian: The difference is only in the circumſtance or manner, the one wilfully, deſperately, obſtinately; the other as 'tis hoped, but out of ignorance, inadvertency, miſtake, and interpretatively: But the ſame ſubſtantial Apoſtacy in both.

CHAP. VI.

This Doctrine of Devils draweth men off, particularly, from that moſt comfortable and fundamental Article of the Chriſtian Creed: viz. *The Incarnation of the Son of God.*

I Shall touch but upon ſome of the former particulars, the reſt will eaſily be gueſt at, when it ſhall be manifeſted in ſome chief of theſe, That this doctrine of Devils draws men off from them. And firſt thus, The manifeſtation of God in the fleſh, or the Hypoſtatical Union of the Godhead to the Manhood in one perſon, was heretofore, and now too ſtill ought to be accounted, The great miracle of the World, The Miracle of Miracles, The moſt ſtupend Miracle that ever was, ſhall or can be wrought, by omnipotency it ſelf; but if there be a poſ-

poſſeſſion of Men by Devils (as Demonologers give out, Preach, Print, Publiſh and Promulgate) then muſt this ſtupend and moſt miraculous work of Omnipotency ſhrink into nothing, or at leaſt into *Unum e millibus*, into an ordinary and common feat; it is but an ordinary uſual and common prank, no more than Devils do, and can do every day, every hour, every-where if they pleaſe. It is poſſible that the Demonologers will ſtrain hard, to wring out ſome nice, obſcure, or critical difference between this true and unqueſtionable Union of the two natures in Chriſt, and this fained one of Devils to Men; but certainly, if as Demonologers ſay, a Devil or an evil Fiend can act mans body, ſo as to move, carry, roodge, hurry, tranſport it as he pleaſeth, make it light or heavy, quantitive or not quantitive, viſible or inviſible too, make it ſwim like a piece of Cork, dive like a Fiſh, fly like a Bird, the natural capacity of ſuch a Perſon, yea his Reaſon, Will, Intellect, Judgment, ——all the powers and faculties of his Soul, being not only guided, governed or directed by, but ſwallowed up and metamorphoſed into the will, humour, nature, condition, inclination——of the Devil; the dif-

difference I ſuſpect, will be very nice, or rather none at all. This once, the Apoſtle puts the *Myſterium magnum* upon this, That God was manifeſted in the fleſh; and is not the Devil too, and that in his utmoſt Devilſhip, and that in the fleſh alſo manifeſted, according to this feigned poſſeſſion or incarnation which this doctrine of Devils attributeth to him.

I have in another place toucht upon the particular mode of the Hypoſtatical Union of the two natures in Chriſt, and have ſhewn, That as that was Ὑποστάσως Subſtantialiter; Ἀτρεπτως Inconverſe; Ἀδιαίρετως Indiviſe; Ἀσυγχύτως Inconfuſe; Κοινωνικῶς Communicative; and laſtly Ἀχωρίστως Inſeparate: So according to the doctrine of Devils is the coagulation of Devil to Man in the poſſeſſed, in all and every reſpect anſwerable. I ſhall therefore here now add but theſe few particulars. 1. That this Union of Devils to Men, in this ſuppoſed Poſſeſſion, ſeems a more difficult, hard and more unintelligible miracle, than that of the two natures in Chriſt: That being but the coaleſcency of two Natures into one Perſon, this the jumbling together of two numerical diſtinct and ſubſiſtent perſons into

into one Individual; There may in nature, as it were, be ſome kind of dark Adumbration of that; ſome inſtance in the Miſſeltoe growing out of, or upon, and ſubſiſting in the Oak, without any proper ſubſiſtency of its own: But how well this agrees, let the Authors of the conceit well conſider (There was, it is generally known, throughout this Kingdom) not many years ſince, a Perſon, that had another body, living creature, or (if you will) another Perſon growing out of his ſide, but ſubſiſted meerly by, and in the other Perſon, as a Ciens ingrafted doth in the Tree: But beſt of all, is this the Hypoſtatical Union of the two Natures in Chriſt, adumbrated by the Union of the ſpiritual and corporeal parts in Man: For as the reaſonable Soul and Fleſh is one Man, ſo God and Man is one Chriſt, as the *Athanaſian* Creed hath it. There be many reſemblances of this it ſeems, but not any kind of adumbration as yet found in nature, how to ſhadow out the conſubſtantiation of two perfect, compleat and ſubſiſtent individuals in one perſon: And yet, which is conſiderable too; 2. God thought it needful to ſend an Angel, even one of his mightieſt, moſt honourable, moſt elo-

quent,

quent, and moſt powerful, even the Angel *Gabriel*, to the bleſſed Virgin her ſelf, To perſwade her into the belief of the poſſibility of that, whereas (they ſay) That the Union of Devils unto Man, is eaſily credible, and generally believed without half that trouble: Strange, That the ſtranger thing, ſhould be more eaſily believed, than the eaſier! 3. But yet further, There was great ado, and much trouble about it, To unite Man to God, the omnipotency of the holy Ghoſt, and the power of the Almighty God were imployed, and all needful for the effecting of it: Where the Devil (as the *Ichneumon* into the *Crocodile*) can ſlip into mens mouths with eaſe as they gape, and poſſeſs them wholly as their own members: And yet again 4. In the Judgment of God himſelf, It was needful, That much time, even Thirty years and more, ſhould be ſpent, (I will not ſay, for the ſubjugating of the Manhood to an obedientiall ſubjection towards the Godhead, but) for the clearer manifeſtation of the reality of that Union; yea, and Three or four years of continual Miracles to boot: Where the Devil can incarnate himſelf, poſſeſs, or enter into a Perſon, make him ſubſervient to his will, beck

or

or nodd, and manifeſt himſelf unqueſtionably to be the *Dominus fac totum* in the Perſon, and all that with the turn of a hand in an inſtant. 5. I might add God never did that Miracle but once, the Devil doth ſuch as are parallel every way, and *Super*-paramount to it every week, and day, for many Thouſand years together; ſo that in truth, the Devil ſeems to be the greater Miracler, as out-doing, out-going, out-ſtretching the Omnipotent God, in that very particular that he counts his Maſter-piece. God manifeſted in the fleſh, is no ſuch great Myſtery, the Devil can, and doth do as great, or greater every day. Oh intolerable opinion! that yields ſuch blaſphemous reſults; Devilmongers will no doubt diſclaim this charge, but they ſhall never be able to evade the guilt.

CHAP.

CHAP. VII.

It undervalues Christs Miracles, in that it allows Ejection of evil Spirits to Devils and Witches.

BUt Secondly, as this Doctrine, in the point of possession, undervalues the Mystery of Christs Incarnation: So doth it more abuse Christ in the crotchet of Dispossession. A Devil, nay, a Witch (say they) by the Devils power, can eject or cast out Devils out of any one possessed: First, out of a Person where there never was any Devil. But Christ saith, *Satan casts not out Satan, else his house should be divided, and his Kingdom could not stand:* And yet hath and doth it stand ever since, though, at least (as the doctrines of Devils assert) Satan hath cast out Devils or Satan, all the World over, for these Sixteen hundred years: Thus therefore, this doctrine makes Christ a lyer: And which is as bad, it attributes more power to the Devil, than ever Christ (though he appeal to his stupend works for the justification of his Godhead) ever exerted while here

on earth. Christ never so much as cast out one Devil; I know men generally run away with this conceit, because of these notions, cast out Devils, or cured a Demoniack, or one possessed as we render it: But if we consider, That the Scripture speaketh but according to the mode and phrase of times then, wherein (according to the conceit of Platonizing Pharisees) all great diseases, afflictions or distempers, wherein they thought (as they did in all almost) That there was δαίμονιον τι, some extraordinary and supernatural agency; we may, and will be easily satisfied, That when Christ is said to cast out Devils, they were but dangerous diseases, uncommon maladies, or extraordinary distempers, or else (sometimes sins) that are meant.

CHAP. VIII.

Christ cast not out Devils: What is meant by Devils, where Christ is said to cast them out?

CHrist himself, in his return to *John*'s Message, or Quæry, (*Art thou he that should come, or do we look for another?*) speaks nothing, but of curing Diseases and Preaching the Gospel: Not a word of casting out Devils, though in the same hour, he had cast out (one, *Luk.* 7. 19. (Whatever is meant by it.) But could he have satisfied *John* better, than by saying (Devils also are cast out) if he had cast out any Devil really? And yet not a word of this, in his Answer unto *John Baptist*; nor (which is as remarkable) doth St. *John* (though he set himself upon that point especially, to prove the Godhead of Christ producing many, yea very many, very great, and stupend Miracles done by Christ) yet doth he not so much as hint at that of ejecting Devils: A great oversight, in such a Person, in such a business, to neglect such an Argument, if any such thing

thing had ever been! This would have proved him to be God indeed, and his Power paramount above all Principalities, and Powers, and Thrones, and Dominions, and so God without controversie or dispute: But he urgeth it not, and therefore we may well conclude (if we will not think, that he betrayed the Cause) That there was no such thing: Besides, *Demonium habere*, *vel Demoniacum esse*, are most properly and most fitly rendered Madness. When some said, *In furorem versus est*; or he is mad; others said he hath *Beelzebub* or a Devil, (as being in their conceit but one and the self-same thing) *Mark* 3. 30. 21. *He hath a Devil or is mad*, seem to be *Synonimies*, and to interpret one the other. *John* 10. 20. So because of that mad, wild frantick speech of his (as they accounted it) *If any man keep my saying, he shall never see death*: Now say they, *We know that thou hast a Devil and art mad*: For none (thought they) but a Madman, would have vented such a wild word, *John* 8. 51, 52. And therefore *Maldonat* (a Jesuite, and one that upheld the doctrine of Devils and possession, as much as any Man, for the maintenance of Purgatory) *Alii putant*——

(*Alii* in the Plural number, 'twas not one ſingle Doctors, Fathers, Schoolmans opinion, but a number of them): Some think, That this word, *Demonium habere*, or *Demoniacum eſſe*, *modum fuiſſe loquendi, quo non ſignificarent eum vere habere Demonium, ſed motæ eſſe mentis, delirare, inſanire*——To have a Devil was a kind of phraſe or form of ſpeech, by which they did not intend, or mean the Perſon truely and indeed had a real Devil within him, but that he was diſtracted, frantick or mad. *Joh.* 10. 20, *He hath a devil and is mad.* 7. 20. *Thou haſt a Devil who goeth about to kill thee, or thou art mad to think ſo.* John 8. 48, *Say we not well, thou art a Samaritan, and haſt a Devil?* Why a Samaritan, but becauſe they thought him mad? The Samaritans held odd, wild, mad opinions concerning God, his Worſhip and Religion; the Jews therefore thought them mad, as the Samaritans did the Jews, upon the account of diſſonancy in Religion and Tenents; *Wherefore came this mad fellow to thee? Kings* 2. 9, 19. And ſo the Jews thought of *John Baptiſt*, becauſe of his ſtrange food, raiment, life, and doctrine, That he was mad or had a Devil: They ſay he hath a Devil,

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Mat. 11. 18. It is very improbable, That the Jews, (who ſo generally frequented *Johns* Preaching, and heard him ſo gladly) thought him to be poſſeſſed with a Devil, and yet ſome of them might think him to be a little crazed in his intellectuals: Nay, generally it ſeems the Gentiles as well as the Jews, thought all theſe men that held any new, ſtrange, or unheard-of Doctrines in Religion, to be mad. And hence *Feſtus* to St. *Paul*, *Thou art beſides thy ſelf, too much learning hath made thee mad: Act.* 25. 24. It was the ſtrangeneſs of *Pauls* Doctrine, that made *Feſtus* think him mad; ſo did the Jews think the Samaritans to be mad, and poſſeſſed with Devils; yea, and Chriſt alſo, upon the ſame account, for the newneſs, ſtrangeneſs, or madneſs of his Doctrine (as they accounted it): *Demonium habere*, or *Demoniacum eſſe*, in Scripture-phraſe, is to be mad.

And indeed Δαιμόνιον, deriving its pedegree from Δαίμων, can hardly ſignifie any thing elſe properly, but ſome ſuch great, extraordinary, and unuſual affliction from God, ſuch as is madneſs: And ſo indeed is the Word uſed by *Polybius* concerning *Antiochus*, Δαιμονήσας, he was mad, and *Plutarch* uſeth it in the ſame

ſenſe, and why ſhould we not in Scripture interpret it ſo too, when both the word and ſence of the Text will bear it? Beſides, did ever any of theſe *Demoniacks* mentioned in Scripture ever do any thing or things, act or acts, feat or feats, that a meer madman without a real Devil, doth not, may not do, and often doth? Is there any ſuch act, any ſuch feat recorded of them by any of the Evangeliſts? They cryed, they roared, they talkt foolishly, ran into mountains, and deſarts, and tombs, cutting themſelves with ſtones, brake their fetters, were miſchievous to Paſſengers; but have not, may not, do not Madmen do all theſe things? *By their works ye ſhall know them*, ſaith Chriſt; why, how, wherefore then, may they not be Madmen, and Madmen meerly, that are meant by *Demonium habentes*, or Δαιμονιζόμενοι? I add this, Chriſt himſelf confeſſeth that what he caſt out, that the Children of the *Phariſees* caſt out too, *Mat.* 12. 27. And argues largely from it, to juſtify himſelf and actings: But never did or could the *Phariſees* Children caſt out real Devils; otherwiſe Men ſhould be ſtronger than Devils, Fleſh than Spirits: And yet a ſtronger than he muſt come upon

upon him to dispossess him without doubt; And is Man stronger than the Devil? Can *Tom Thumb* with his Rushen Spear, dismount King *Arthur* and all his Knights? No more can meer Man dispossess the Devil; especially, if he be so omnipotently powerful, as Demonologers predicate him. Devils in Scripture are set out as powers in the abstract, Men as the abstracts of weakness: Now that weakness in the abstract, should dispossess power in the abstract, is, I think altogether inconceivable by any humane intellect. *Canst thou draw out Leviathan with a fish hook*, (said God to *Job*) *or can a Crismer, a Child of a span long, bind Behemoth with a rushen cord?*

In short thus, all that the Children of the *Pharisees* cast out, were Diseases, not Devils; all that Christ cast out, was but what the Children of the *Pharisees* cast out; therefore all that Christ cast out, were but Diseases and not Devils. And is it not now, then a most monstrous Apostacy, and most intolerable Idolatry, and that even to the Devil himself, to attribute such an excellency of operation to the Devil, which was never exerted by Christ himself, indeed could not; because there was never occasion

for it. Well, this is one result of the doctrine of Devils, it is an Apostacy from that fundamental Truth, *God manifested in the flesh.* This was almost (but it must not be) forgotten here, That though Christ cast not out any real Devil properly so called; yet curing Diseases in such a manner as he did, He manifested forth his Glory and Godhead, as fully, and as much, as if he had indeed cast out real Devils; but of this in another place. I have spoken fully enough. I shall only add this here, If they had been indeed real Devils, or infernal fiends that Christ cast out, there might peradventure have been possibly some probable ground, of that stupend blasphemy of the *Pharisees, viz. He casteth out Devils by Beelzebub.*—— In some sort it might be credible, either by some favour, connivance, complyance, complotment, or else envy, hatred, opposition of Devils; so that it had been no miracle or argument at all, to prove his Godhead, That he cast out Devils; a *Simon Magus*, an *Apollonius*, yea an ordinary Witch have done as much: But there could be no complyance, compact--- envy, hatred——between Christ and Diseases. The curing therefore of Diseases, in such a manner as he cured them, was more

more for Chriſts Honour, and the proof of his Godhead, than (if *per impoſſibile*, there could be any ſuch thing) the caſting out of Devils or infernal fiends could have been.

CHAP. IX.

Chriſts Works prove his Godhead.

I Proceed to a Second: The doctrine of Devils detracts, and apoſtates from another ſpecial excellency of Chriſt: *Juſtified in the Spirit*, in or by the Spirit: Where, by the Spirit no doubt is meant, the might, power or excellency of Chriſt, to do great wonders, and ſtupend miracles, as *Mat.* 12. 27: *But if I by the ſpirit of God caſt out*——Juſtified in, or by the Spirit as the Apoſtle phraſeth it, is, declared to be the Son of God by Power, *Rom.* 1. 4. *A Man approved of God*, Δυνάμεσι, *by powers, or miracles*, *Acts* 2. 22. And God anointed him with power; which is here called Spirit, *Acts* 10. 38. *Virtus potentiaq; regis Meſſiæ nomine ſpiritus intelligitur, juſtificatus ſpiritu, hoc eſt, virtute ſua qua miracula edidit: Zanchy* and all others upon the

the place. Well then, Justified in or by the Spirit, is, declared, manifested, and proved to be the Son of God, by his works, miracles and wonders: By these he proved what he pretended to be; *viz.* That he was the Saviour, *Messias*, and the Son of God: And this truely is the ground of our hope, the foundation of our joy, the corner-stone of all our comfort. If he were not the Son of God, if he by his works did not prove himself to be the Son of God, our hopes are perished, we are cut off for ever, we may go to *Emmaus* when we will, we are of all creatures the most miserable, the most besotted, the most befooled and deluded people in the World; when we think that our Anchor is well and firmly fix'd, it hangs but in a wave: We believe in Christ, as a God who is able to save us; yet then, he that we believe in thus, is either no such thing, or (which is as bad) we have no sufficient grounds to believe it, or at least his own Argument to prove it, is not sufficient, which must needs make his Godhead suspicious, as not being Infinitely wise.

CHAP.

CHAP. X.

Christ proves his Godhead by his Works.

NOw the proof that Christ brings for his Godhead; That he was the *Messias*, the right object of our Faith, the *Basis* whereon we might with assurance enough build our comfort and Salvation, was his works: To these he appeals, To these he provokes: By these he justifies himself to be God and the Saviour of the World, and by these only, upon the matter, endeavours he to establish us in that fundamental Truth. *If I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me and I in him, John* 10. 37, 38. And *Believe me that I am in the Father, and the Father in me, or believe me for the very works sake, Joh.* 14. 11. The only Argument, or at least the commonest he useth is, that of his works; This is the ground that he would have us go upon, for our belief, comfort and salvation; this is that that the Apostle urgeth, *Declared to be the Son of God, by power, Rom.* 1. 4. This was it that urged his Disciples to believe

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in him at firſt, *John* 2. 11. The Nobleman came in to by this means, *Joh.* 4. 53. And they, *Joh.* 10. 41. The Centurion and the Pagan Soldiers were wrought upon thus, *Mat.* 27. 24. Yea *Nathaniel* alſo, *Joh.* 1. 47. And that great number, *Joh.* 7. 31. Shortly (ſaith he) *I have greater witneſs than that of John, for the works that the father have given me to finiſh, the ſame works that I do, bear witneſs of me, that the father hath ſent me.* Αυτα τα ἐργα, Thoſe very works, *Joh.* 5. 36. 1. It is without doubt a ſufficient clear and plain Argument of Chriſts Godhead, that he did ſuch miracles; it carries its credentials in it ſelf, it needs no concurrent teſtimony to confirm or ſtrengthen it, Αυτα τα ἐργα, The very works themſelves without any more ado, ſaith he himſelf often, *Joh.* 5. 36. & 14. 11. Yea the Demonologers themſelves, (when out of their mad mood of Demonomany) confeſs of their own accord, That Miracles bear the mark of the Godhead in their foreheads: Miracles are the great ſeal of Heaven; where-ever there be Miracles, there doubtleſs is Divine Power. 2. It is an Infallible Argument: *We know that thou art a teacher come from God, for no man can do theſe miracles that thou doſt,*

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except God be with him, *Joh.* 3. 2. And *Herein is a marvelous thing, that ye know not whence he is, and yet he hath opened*——— *Joh.* 9. 30. 3. It is an Argument that leaves men inexcuſable, *Joh.* 6. 35. and 15. 24. He ſcarce appeals to any other, but to this often; and if this be not a ſufficient Argument it might make men ſuſpect Chriſt had not wit enough to chuſe a *Medium*, by which he might prove, what he eſpecially intended, that he was the Son of God.

CHAP. XI.

Chriſts Holineſs, Aims, Intentions, prove not his Godhead.

I Do not ſay, that there is no other Argument for this: No, I know there be many others, as his Cardiagnoſtical excellency, his infinite love to enemies, obſtinate and deſperate enemies, his infallible prophetick Spirit, the Star at his Birth, the Earthquake and Eclipſe at his Death, the ſtrange things at his Reſurrection, and his Reſurection it ſelf, as ſtupend a Miracle as any elſe that ever was———But none, I ſay, that Chriſt appeals unto, none that he uſeth ſo much,

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or ſo often, as this of his Miracles acted by himſelf. The Atteſtation given him by his Father out of Heaven (which though it were not a Miracle wrought by him; yet was a Miracle wrought in order to the honour of him, and ſo in ſome ſort may be reckoned, as one of his Miracles) he uſeth too indeed, and one or two more peradventure; but put them all together, he uſeth not any, or all of them, ſo often by half, as this Argument of his Miracles. I know, ſome produce his Holineſs, as an eſpecial Argument to prove his Godhead, but this ſure can be no ſufficient proof; for his internal Holineſs (though it were indeed infinite, yet) being but internal, and ſo inviſible, it could be no Argument at all; *Idem eſt non eſſe, & non apparere*; It is a kind of contradiction, to ſay an Inviſible mark: And for the outward Holineſs, it was not ſo tranſcendent, elevate, or reſplendent, but many might and did equalize him; yea he himſelf equalizeth, if not preferreth *John Baptiſt* before himſelf, for outward Holineſs, auſterity, and ſtrict converſation: *John came* in a way of Holineſs, *neither eating nor* ——*The Son of Man is come eating and drinking*, *Mat.* 11. 18, 19. God in an admirable pro-

providence; thinking it fit to cloud his essential Holiness, and to suffer but some small glimmerings of it to shine forth, that we might not be scared, nor discouraged from an endeavour to imitate him, and to tread in his steps: Besides, Holiness is not so easie to be stated, as that Christs outward Holiness should be an irrefragable Argument of his Divinity: And if indeed we look upon his outward Actions only, as a man meerly; his Holiness may not appear so exact, as to be a sufficient president for our imitation. Not to mention his furnishing the Guest with more Wine, when they had drank enough, if not more than enough before; some of the precisier sort, would think this was not so fit in another Person. Nor to touch at his cures, and works on the Sabbath day, which some of our Sabbatarians will scarce allow of now. I pitch upon his cursing of the fig-tree, for not having fruit, when the time of fruit (as to that tree) was not yet come. As also upon his permitting so many Hogs (the rightful goods of innocents, for ought we know) at least, of men, who never injured him or his, (for ought we can collect) to be destroyed at the intercession of (as some call them) malicious Fiends,

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or Devils. Look upon these, I say, and some other Acts of Christ, as the Acts of a meer Man, and they are hardly justifiable: But look upon them as the Acts of God (and he proves his Godhead meerly by his works) and then no doubt, from his Prerogative Royal, his Impartial Justice, and absolute Authority, he might do all this, and more, yet nothing but Goodness, Holiness and Justice, in all his Actings. Nay more, one year of Miracles, yea one Month, or one Day, or one Miracle, proves more than Forty years of Holiness: This might be counterfeited, even for so long time, as Christ lived upon the earth, (as Demonologers say, and concede) and the hypocrisie not be discovered in all that time; but a true Miracle is the Work only of an Omnipotent God. A Miracle therefore proves irrefragably, though but one.

Neither could the ends, aims, intentions, or the issues of Christs æconomy here, be a sufficient proof for his Godhead (whatever some think) these being invisible to all Spectators and Auditors; and not intelligible possibly in a very long time: How could these beget, or settle a belief? They might be but pretended, and

and not real; they could be only Arguments to the *Poſtnati*, not to theſe that lived in his own time: And thus the Apoſtles themſelves, at leaſt ſome of them, might not be, nay were not, true and well-grounded believers; ſince they could not ſee the ends, aims, intentions or iſſues of Chriſts undertakings; much leſs could they be Martyrs and competent witneſſes unto us of the truth of Chriſts Godhead; yea or of his Doctrines. Nor do Chriſts Doctrines (ſome urge this) (though the excellenteſt and moſt Divine, without doubt, that can poſſibly be propoſed to the Sons of Men, either for their Moral or Eternal Good, or elſe for the exalting of Gods Honour) be an Argument of his Divinity, without his Miracles: For (not to ſay what ſome uſually ſay in their Apologies for the Chriſtian Religion, That it is not altogether new, as ſome objected) That there is no Doctrine in Chriſts Goſpel ſo excellent, heavenly, and glorioufly Moral, as to the practical part, but ſome Philoſopher or other hath given the ſelf-ſame precepts before his coming, that Chriſt did, *viz.* Theſe tranſcendent moral ones, of loving God with all, and above all, and our Neighbours as our ſelves; forgiving in-

juries, intreating Enemies like Friends, Patience, Humility, Martyrdom for the Truth, though without doubt not ſo fully, convincingly, incouragingly upon ſuch threats and promiſes: I ſay, that there is one Doctrine of his, would ſpoil all the receptibility of the whole Syſtem of Religion promulgated in his Goſpel, were it not, That his tranſcendent, unimitable, unparalellable Miracles (which he wrought) fortified it as an unqueſtionable Truth: I mean the Doctrine of his own Godhead, and his equality in all excellencies with the Supreme Being, from which he expects faith, obedience, and recumbency from men, for their Salvation, upon himſelf, as much as upon the great Jehovah. But this muſt needs by all rational Men, be accounted a moſt high Preſumption, *Luciferian* Pride, yea Blaſphemy and Sacriledg, (and one dead Fly is able to poiſon the whole Pot of Oyntment, one wild gourd will make the whole broth nauſeous and deleterious) and urge, force, compel them to reject, deteſt and abominate all the whole *Encyclopedy* of the Goſpel; had he not ſufficiently proved that Doctrine (as ſufficiently he did) by his incomparable Miracles. Did not the Pagans of old,

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and the Turks now upon this ground in ſpecial, reject his Goſpel? And for the Jews it is known by Children, That they ſo blaſphemed his Doctrine, and perſecuted his Perſon, for this above all things; That he being but a Man, made himſelf the Son of God. This Doctrine of his Godhead, never did, will, can be digeſted by any, but ſuch, as by unimitable Miracles (there is no other Argument for this) are convinced of it: And there was not, there could not a more ſufficient Argument be brought for it, than that: 'twere Miracles that proved this Doctrine, yea and his Perſon too; not his Doctrine that proved either his Perſon or Miracles to be Divine. For his Perſon he might juſtly have been accounted the boldeſt Impoſtor; and for his Doctrine, the deſperateſt Heretick that ever was, had not his Miracles juſtified both. Chriſts only or chief Argument, I ſay, and the beſt that can be brought to prove his Divinity, is his Works and Miracles; *juſtified in* or by *the Spirit.*

CHAP. XII.

The Doctrine of Devils nullifies Christ's Argument for his Godhead, taken from his Works.

BUt now this Doctrine of Devils takes off, abrogates, nullifies this Argument altogether: Whereas Christ, to prove himself to be the Son of God, saith, None could do such Miracles as he did, his works justifie him, None ever did the like Works; this Doctrine tells us, That Devils, yea Witches by Devils help, can do as great for matter of work; as many, nay and Millions of Millions more for number; for time exceedingly much longer, and for places, in many Thousand Thousand more. Who now (upon this supposition) the greater Miracler? Who the better Man, who the greater God, God or *Baal*; Christ or the Devil? Christ turned Water into Wine, and it was so manifest an Argument of his Power and Godhead, That his Disciples were convinced, they did, and they thought they ought to believe on him. Christ cured Men at a distance by his meer Word, walked steadily on the Waters,

ters, commanded the Storms to ceaſe, and was obeyed preſently; curſed the Fig-tree, and it withered away ſtraight: He fed Five thouſand Men, with five Loaves and two Fiſhes; raiſed Men that had been dead, yea dead four days before: Chriſt could and did transform himſelf into a moſt glorious luſtre, both his Body and Garments.——By ſuch Miracles and ſtupend Works, Chriſt manifeſted it forth, That he was the Son of God, that we ought to believe in him, and that thus believing, we ſhould have life through his name, *John* 20. 31. But this Doctrine of Devils tells us, That a Devil can turn himſelf into a Man or Woman, a Rat, Cat, or Dog at pleaſure; and that a Witch can be any creature that ſhe pleaſeth to perſonate: They can cure Madmen, or any other ſick Perſons at diſtance; can walk and fly in the Air, yea ride in that fluid element, with Coach and ſix Horſes; can raiſe Storms of a ſudden, and allay them in an inſtant; can blaſt, not only a ſingle Tree, but a whole Wood or Forreſt; can turn a Town into Aſhes in the twinkling of an eye; with a wry look can kill as many as he liſts, and raiſe them again at his pleaſure.—— Stories more than a good

many, may be produced out of Demonographers for all theſe particulars; but what need more, this is a *Conclamatum eſt*, an Axiomatical Truth among the Doctors of Demonology, That a Devil or Witch can, for ſtupendiouſneſs of the work do as much as ever Chriſt did; only the doubt is of the Shibboleth, or the Characteriſtical note, How ſhall we diſtinguiſh, how ſhall we know them one from another, is not this blaſphemy?

CHAP. XIII.

This Doctrine attributes greater Works, to Devils and Witches, than any Chriſt ever did.

NAy they attribute to their Devils and Witches ſome things, that do indeed much exceed the things that are recorded of Chriſt, of the ſame nature too: Chriſt raiſed one that was dead four days; the Devil or a Witch, can raiſe a Man, though dead four Months, and more, as *Cautius*——Nay Four years (peradventure) as *Samuel*: The Devil or a Witch by his help, ejects a real Devil (as 'tis ſaid) which Chriſt (as I have

have proved) never did. Chriſt fed Five thouſand Men once, with an inconſiderable pittance: the Devil out of a glewiſh dew, can and often doth, mould up ſo many various diſhes of choice Viands, and Butts of laſcivious Wines, that many Thouſands may fill, and feed, and feaſt themſelves moſt deliciouſly; and for a need, can raiſe a moſt glorious Palace, in the midſt of a deſolate Wilderneſs, to entertain his gueſts in ſtate, (and not ſuffer them to ſit upon the cold Graſs) and all in an inſtant. Chriſt could in a ſhort time convey himſelf from one ſide of the Channel to the other: Pagh, this is but a poor trick, A Witch can be at ſeveral Places very far diſtant, at the very ſelf-ſame inſtant; as *Pythagoras*, and *Magdalena*, *Crucia*. Nay again, Chriſt indeed did many Miracles, but 'twas Four thouſand years after the World begun, ere he began to do any: The Devil in all Ages, from the beginning of the World, had done many Millions before Chriſt was born. Chriſt continued doing of ſuch things but Three or Four years, in Perſon, nor above Fifty or Sixty, by his Apoſtles; He and they began later, continued but a ſhort time, and have been doing ſuch things, even about

Sixteen hundred years ſince: Where the Devil, as he began many Thouſand years before Chriſt or his Agents did ſo much as one Miracle, and will ſo continue to the end. Chriſt did a few Miracles in a corner of the World, a canton of *Aſia*, a nook of *Paleſtine*; where the Devil hath, doth, and will do his Miracles all the World over. Chriſt did his Miracles, among a peeviſh, fooliſh, ſottiſh people, (as the World accounted them) the Jews and his own Apoſtles: The Devil doth his among the Politicians, the Philoſophers, the wizers of the World. Chriſt did his Miracles a great while ago, and a great way off, and who can tell whether there were any ſuch thing or no? We have but hereſay, tradition, a few old Books written by his own favourites, and commented upon by his hypocondriack Friends; where, for the Godhead of Devils, we may our ſelves be eye-witneſſes, and ear-witneſſes of it, in his Miracles every day; may behold them if we will be ſo bold (or elſe our Demonological Doctors tell old Wives Fables:) few and poor, paltry and ſuſpicious, are the Miracles of Chriſt, compared to thoſe of a Witch or Devil; if we will believe the teachers of this doctrine concerning

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Devils: But whether that Doctrine, that yieldeth ſuch undervaluing conceits, in reſpect of Chriſt, be allowable, I leave to the Conſciences of Chriſtians to conſider.

CHAP. XIV.

It nullifies the admiration Angels had for him.

WEll, this of that particular; *juſtified* in or by *the Spirit.* The next, is *ſeen of Angels* Ὤφθη ἀγγέλοις, ſeen, looked upon, obſerved and admired of them, *Spectabatur*, or *ſpectabilis erat*, a very honourable Perſon; according to that of St. *Peter*, The things of Chriſt were ſo myſteriouſly admirable, that the very Angels deſire to look, peep into, or have a glance of them, *chap.* 1. 12. And St. *Paul* ſays, they were ſuch, as in them appeared the manifold Wiſdom of God, unknown formerly to the principalities and powers, even in the heavenly places; (much more unknown to Devils) *Epheſ.* 3. 10. Yea the Pſalmiſt tells us, and the Apoſtle out of him, or rather God himſelf by them both, That the

the Angels generally, all the Angels of God, the beſt of them (and that in part, for his works which were infinitely more excellent than theirs) were to worſhip him, *Heb.* 1. 6. And yet how ſo? If Devils could and had been incarnated, could, and had done, as many, or as great, yea more and greater Miracles, than ever Chriſt did any. I might go on, and ſhew, That in all thoſe other particulars, as well as the former, Men hugely derogate from the Honour of Chriſt, apoſtate from the truth and comfort of the Goſpel, when they be ſo credulous, as to entertain this Doctrine of Devils.

CHAP.

CHAP. XV.

This Doctrine intrencheth upon the incommunicable attributes of the Holy-Ghoſt.

BUt go we on, and ſee how, and with what reſpect, this Doctrine uſeth the Holy Ghoſt: Two glorious and incommunicable excellencies, we Religiouſly believe, do belong to that Divine and Infinite Spirit; the firſt is, a beſtowing of a prophetick Power, whereby a Perſon, through an extraordinary and ſupernatural aſſiſtance, is enlightened, and lightned to ſuch an elevation of Spirit, that he can foretel, not only future and far diſtant, but even contingent things; ſuch as depend meerly upon the will of Man and God. I mean not, That extatical or rapturous emotion of Spirit, whereby Men may ſometimes conjecture, and predict (when they have not any abſolute certainty of) futurities; however confident the Diviners may be of their predictions. The other is, the Grace and Practice of Piety, and Religious Duties, in order to a conformity with the Divine Will: Theſe are two ſpecial and

and proper effects of, or emanations from that Infinitely Gracious Spirit. Who-ever attributes either of these, to any other origine, sacrilegiously steals from that blessed Spirit, a special part of his Honour, idolizing most basely that Person, Thing or Creature, to which he attributeth them. This I take is undeniable, but both of these (saith the Doctrine of Devils) may be insufflated from Hell. A Person may be very pious in conversation, Religious in observation of Duties, constant in Reading, Hearing, Praying privately as well as in publick; ready, willing, earnest to instruct others in the Mysteries of the Creed, and exhort them to the duties contained in the Decalogue; may be ready to offer them the Cordials of the Gospel in their Agonies; and in their extravagancies, to terrify them with the severity of Gods vengeance: This is well enough known by a late example. Such a one accused for a Witch upon Oath, and hardly escaped the extreamest punishment; but that some of the petty Jury were well acquainted with her conversation. Yea, 2. A Person may predict things future and meerly contingent, and all by meer insusurration, from the Devil; for the former I have hinted an ex-

example: For the latter I may produce *Magdalena Crucia:* Nay ſhe may paſs for an unexceptionable example of both. For (ſaith the great Demonologiſt of this latter Age) for ſuch things got ſhe the reputation of a very Holy Woman, and a great Propheteſs; and yet converſed with the Devil, as his Wife, for Thirty years together. Cannot the Devil make Saints too as well as Prophets? Yea Prophets and Saints too both. Nay, and ſince *Omne efficiens tale eſt magis tale*, muſt not that thing which we call Devil, be a moſt good and godly thing? Equal to the Holy Ghoſt, for Holineſs and for Knowledg? Whether this be not ſuch groſs abuſe, to that Infinitely Gracious Spirit, that comes very near that grand ſin called Irremiſſible; I leave it to Chriſtians to examine and conclude: And yet doubtleſs, meer naturaliſts would be aſhamed to attribute the excellencies of the Godhead, to the worſt of his creatures. I might have inſtanced in thoſe gifts mentioned by the Apoſtle, 1 *Cor.* 12. 5,——10. But I thought fit to pitch upon theſe above-mentioned.

CHAP.

CHAP. XVI.

The first Person of the Godhead mightily abused by this Doctrine.

BUt are the Second and Third only thus coarsely handled by this Doctrine? Is not the first villainously abused too, even the Father of all Power, the Almighty God, the only Potentate? *Thine is the Kingdom, the Power, and the Glory.* Thus were we taught by one, who (we thought) knew something of that most august Majesty of Heaven: But this good and godly doctrine of Devils, sets up one *Beelzebub* cheek by jowl with the great *Jehovah*, as his equal, at least for Power, Might, and most stupend Operations: It fetcheth *Jeroboam*, a runnagate Rogue, out of *Ægypt*, the bottom of the Straights, or rather the Straights of the bottomless Abiss, to tear away Ten parts of Twelve from *David* and his Son. The power of the Air, Earth, Sea, and Hell, and all is *Beelzebub*'s; *Jehovah* must be content with the bare Empireal Heaven, and well, if he can have that free. The Devil keeps Tearms, and appears at the

the general Rendezvouz there (as 'tis ſaid): And if ſo, not for any good without doubt, but in hope to get opportunity to uſurp that Province as well as the reſt. It is ſaid he can make and unmake Men, poſſeſs and diſpoſſeſs, kill and make alive, raiſe ſtorms and tempeſts, *Euroclidons*, Hurry-canoes, make Women and Years fruitful or barren, ſend Lightnings, Thunders and Earth-quakes, infect with Plagues, Peſtilences, and contagious Diſeaſes, kindle and conſume with Fire whole Towns, Villages and Cities, foretell things meerly contingent; ſtop the Sun in its courſe, and reſtrain the influence of the Moon, and all the Stars—— Is not this a God? Is he not equal to the great God, the Omnipotent Elſhadday himſelf for Power? Theſe ſure are the proper acts of God, of the great God, and Incommunicable, *Iſa.* 40. 21. 43. 8. *Jer.* 10. 12. & 31. 35. *Pſal.* 135. 5. 136. 4.-- *Deut.* 32. 39. & 4. 41. *Hoſ.* 6. 1. *Jer.* 14. 22. *Pſal.* 104. 19. *Job* 9. 7, 8, 9, 10. *Iſa.* 38. 8.——*Job* 38. 39. 40, 41.——Theſe and the like I ſay are Acts proper to God, and therefore 'tis not in the power of Man or Devil to do theſe, or any ſuch; yea though God permit, and allow the Devil the utmoſt power of his nature, without check or curb.

CHAP.

CHAP. XVII.

Of Gods permitting the Devil, and the vanity of that ſhift.

MEn uſually ſhelter themſelves under this conceit, as a ſecure *Aſylum* for their abominable blaſphemy, (in attributing the proper works of God to the Devil): Oh! God permits him, and then he can do (yea marry can he) wonderful and ſtupend feats. I might in anſwer return, this Permiſſion is but a meer invention, a fiction, a *Chimera* here. But I ſay, let God permit the Devil never ſo much, let him give him the full length of his own cord, and not reſtrain or ſnaffle him in the leaſt; yet cannot the Devil be able to do any of theſe works that are proper to God: Permiſſion is not impowering; but a meer liberty of exerting a natural power. If therefore there be not a natural power to do the works of God; Gods permitting of the Devil, the exerciſe of his natural power to the utmoſt, will not enable or make him the apter to do them: Let looſe the rains to your Horſe, give him the greateſt liberty

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can be thought of, without any the leaſt check, yea urge him too with Switch and Spur, hee'l never the more be able to mount up into the Air, to ſoar aloft, fetch his Cancileers, or make his ſtops like a Hawk. Permit an Aſs to take the Lute, though never ſo well ſtringed, ſet and tuned; yet will he never be able to play ſo much as one ſweet Leſſon, or good Tune. Permit you curp, hinder him not, let him do his beſt, hee'l never be able to pronounce an Oration with any elocution or grace, but be mute as a Fiſh ſtill. Permiſſion ſignifieth nothing, but the freedom of exerting the natural power; if there be no natural Power, Permiſſion implants none: This therefore is to be proved firſt, That the Devil in, of, by, and from himſelf, naturally hath the Power of God, and left to himſelf, can do as ſtupend Works as God, yea the ſame that God challengeth as proper to himſelf. Can this be proved? He that proves this, proves in effect and truth, by the ſame proof, That the Devil hath the Power of God too, and in himſelf, and can do the Work of God, without any permiſſion from God: And conſequently, That he is God equal for power to the great God;

nay, and if he have the Power of God in, and of himſelf, he can do the Works of God in ſpight of God or his permiſſion; yea, and which is more (yet follows from theſe premiſes of Permiſſion) The Devil can ſo ſpight God, that God without the Devils permiſſion, cannot do his own works, can do no good nor evil, can do nothing: For though, *Par in parem non habet poteſtatem imperandi, deſtruendi*——yet may he have, *Poteſtatem reſiſtendi, oppugnandi*,——if the Devil have in himſelf the Power of Gods proper Works, he hath the Power of God, and ſo can do them without Gods Permiſſion as well as with it; yea as well as God himſelf can do them without the permiſſion of the Devil. Is not this good ſtuff? Yet follows from the ſuppoſition of Permiſſion. Is not this with *Manes*, to bring in two Gods, a good and a bad one, and yet of equal force, power, ſtrength and virtue? Nay, Is it not with *Diagoras*, To deny all gods? He that makes more than one, allows truely and indeed none.

CHAP.

CHAP. XVIII.

Of Gods delegating his Power to the Devil, and the blaſphemy of that evaſion.

OH, Oh! But God delegates, and by delegation enables the Devil with a new power, above his natural; this is another *ſubterfuge*, and a ſubtil one (as the Demonologers think) *Anſ.* 1. How is this proved; that of *Job* may be but parabolical and adumbrative, not real, according to the Letter: ſo Learned men and they Demonologers too, as *Calvin* and others, are forced to confeſs. *Quære.* Whether any Devil be ſo much as meant or hinted at in the Story? I think not, but of that in another place. 2. It may be but ſingular and miraculous, and ſo not to be extended to a general. 3. 'Twould croſs a plain Text, *Gloriam alteri non dabo*, God will not part with his honour, nor the credit of his Works to any other whatever, much leſs to the Devil. 4. Delegation ſuppoſeth the Delegator either not preſent, or not able to work, or that he is ſtately and ſcornes to work: But where or whence can the

Omnipotent be excluded, and what is there can be done, that the Omnipotent hath not a hand in it? And he that taketh care for Oxen, feedeth alſo the young Ravens, orders the motion of a Sparrow, provides clothes for the graſs of the Field——is not over-ſtately: Or 5. What is it? Is God grown ſo weak, weary, decrepit or unwieldy? we read he is the Ancient of days indeed, is he grown decrepit, needs he a writ of Eaſe or Dotage? Is he not able to manage the great Province of the World any longer, that he muſt have his Delegates? Truely the Prophet was of another mind (and ſo are they all, who knew or underſtood any thing of the God-head) *Iſa.* 40. 28. Or elſe Sixthly, ſuppoſe this too, was there none fitter, none abler, none better to be his under-agent, than the Devil? Could none of his glorious Angels, nor his own bleſſed eſſential Son ſerve turn? That the Devil before all the reſt, the Devil, that Stork, that Cormorant, that Viper, that Enemy of God and all his Creatures, muſt be pitched upon and delegated, as his Vicegerent for the management of the World? Oh! in what a ſad condition are we, is this World in, the while? But 7. Doth not this

this ſuppoſe the great *Jehovah* to be a meer Epicurean Idol, a Lurdan, or an Abby-Lubber, or rather, which is as bad, an Impotent Weakling? *Epicurus* indeed thought his God ſomewhat ſlothful, ſomewhat lazy and foggy; but that he could if he would, manage the affairs of the World well enough; but for fogginess could not: Theſe make him an impotent God, he cannot, or at leaſt not conſtantly; he faints and tires, if he take not his nap, his eaſe, his tumble upon the bed, if he be ſtill upon his work, and buſineſs; he muſt get his Subſtitute, a Deputy, and (rather than fail) the worſt of Ten thouſand; and thus all things, for that time (and how long that time may be who can know) may (if not muſt) go againſt the rocks for him. He hath no Providence (I touch upon this in ſhort, having ſpoken larger in another place) and if no Providence, no God, and it is a Miracle if the World, ſhortly and ſuddenly be not, nay, That the World hath not long ſince been jumbled and brought into his old Chaos, a *Tohu* and *Bohu*, yea into a meer *Barathrum*, a *Tophet*, a *Gehenna*. The Doctors of Demonology, Predicate, Preach and Publiſh, That the Devil is the God of this

World, the Prince of the Air, the *Dominus fac totum* in this lower Region, though moſt profoundly, idolatrouſly, irreligiouſly all this: But why, how then, do they not worſhip the Devil, The Devil, *Qua* Devil? what have they to do with, or care for that ſluggiſh, foggy, and decrepit thing that is above? here is a more neer, a more active, and more immediate Prince, King, God, with whom they muſt tranſact their buſineſs: will not Demonomany, or Devil-worſhip be the beſt Religion, and moſt rational, the moſt neceſſary, and moſt provident, if the doctrine of Devils hold true?

CHAP. XIX.

It makes Men Devil-worſhippers, if fully entertained.

I Will not abſolutely, poſitively, and definitively ſay it of Demonologers, That they worſhip the Devil directly; but ſome there be in the laſt times, that will do ſo, *Rev.* 9. 20. and will not be reclaimed, for all the judgments, that have been both upon particular Nations; and

and Chriſtendom in general. Let Demonologers look out, abroad, round; but let them look home inward, and to themſelves too: I fear they may find thoſe abominable Idolators nearer home, than where they look for them. They are not ſimple or groſs Idolators, ſuch as worſhip wood and ſtone; nor Murtherers, nor Sorcerers, nor Witches (in the worſt ſenſe of the Holy Ghoſt) nor Fornicators——nor Thieves, though all theſe in their way, may be ſaid to worſhip the Devil: But a finer, purer, neater, ſprucer ſort of Chriſtians, Proteſtants or Papiſts (Angelicks as they would be thought) may take themſelves by the Noſe, and ſay, we are the Men. Is there any reaſon, ground, motive or hint, to faſten this to any but them? One Apoſtle ſaith, *In the latter times, ſome will obſtinately worſhip Devils, That will be the great villany in the latter age*; The other ſaith, *They will give heed to the doctrine of Devils:* Put both together and this is the reſult, They that give heed to the doctrine of Devils, are the great Apoſtates, and obſtinate worſhippers of the Devil, which is the worſt and moſt abominable Idolatry of the latter times, or ever was in any time. Nor let them think to evade, by ſaying,

That the worſhippers of the Devils in the Apocaliptiſt, are meerly Pagans, that worſhip the Devil carnally, viſibly, corporeally in an outward ſhape, or body aſſumed. *Anſ.* 1. There is a prate indeed, concerning ſuch Idolatry; but that this is a meer prate, is evident from that I have proved and ſhall prove again. 2. The Devil cannot take any carnal or corporeal ſhape, or body. 3. Suppoſe this true, That the Devil could do this, yea and that the Pagans in *Eutopia*, do worſhip him, as ſo; carnally accoutred, this excuſeth not our Demonologers, nor anſwers the meaning of the Apocaliptical Divine, he ſpeaks of things and ſins, that will be frequent in, with, and among perſons, that live within the pale of the Church: What is it to purpoſe, To talk by way of an accommodate interpretation, of Men that now and ever will be meer Aliens, from the Commonwealth of Chriſt? 4. As the Fornicators, Thieves, Sorcerers———are all to be interpreted in a myſtical, or metaphyſical ſenſe, ſo no doubt are Devil-worſhippers too, not Perſons, that bow down their bodies to the perſon or carnal repreſentation of the Devil, or any other way expreſs their reverence to him corporeally:

ally; but that bow down their Souls, Hearts, and Intellects, by receiving, entertaining, broaching, mentioning and improving Tenents, Doctrines and Opinions to his Honour.

2. Nor will they eſcape by ſaying, That they do not worſhip the Devil; for (forſooth) they do not Invocate, Supplicate, or by Prayer make any addreſs to him. *Anſ.* This will not excuſe; for firſt Invocation, Prayer, Supplication, are but outward, or at leaſt but ſecondary acts for the Soul towards the thing adored: There is a former, primer, higher action, whereby the Soul apprehends, believes, and applies the great things of the adored; which is worſhip properly and in chief: And thus Men may adore and worſhip, though they never Invocate, Pray or Supplicate. There be ſome Deiſts (I but name the Opinion and leave it to be diſcourſt of by others) who never did, cared, or thought it fit to Pray, they acknowledged that God knew their deſires, wants, neceſſities, indigencies; that he was good, gracious, powerful, juſt, provident,—— beyond all that they could ask or think; That they themſelves, knew not what nor how to ask, as they ſhould or ought,

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and therefore that they caſt themſelves upon his goodneſs, for all things, and thought it needleſs to pray at all. So may it be with Demonomaniſts, they may not Invocate, and yet may they be worſhippers of the Devil. 2. The prime acts of Worſhip, if not the very eſſence of it, are either, firſt, a Recumbency, Faith, Hope of ſome good, in, from, or upon ſome promiſe, *Pſal.* 141. 8. Or elſe, 2. The fear, jealouſy, or ſuſpicion of miſchief, that may be expected from him; *Deut.* 10. 20. *Luke* 12. 5. Or 3. The eſteem of his Power, Magnificence, Grandeur or Auguſtneſs, *Rev.* 4. 11. 5. 12. Or 4. It may be Credulity, Faith, or Confidence, that is given to his Word, as one that is ἀυτόπτης, *Mat.* 17. 5. 2 *Pet.* 1. 17, 18. Or 5. The receiving, attention, or obſervancy that is given to the Doctrines, Opinions, or Teachings concerning him, *Acts* 19. 17,—20. *Mat.* 17. 5. In any of theſe there is an Adoration or Worſhip: If then the Demonologiſts, though they deny as to themſelves all Love, Faith, or Recumbency, or Hope; yet ſome of their Proſelites by occaſion of their Books and Doctrines do not ſo, but go to the White Witch, as the Devils Inſtrument, or under-Agent

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for ſome good; yet if they do but fear him (as by the high eſteem they have of his Power, Policy, indefatigable Malice, and irreſiſtible Omnipotency to do miſchief, they muſt) or if they cry up and predicate theſe his abilities, ſo as to make others fear, and tremble at him (and they that make them are like unto them) or if they attribute any excellencies to him, more than they can juſtify to be due unto him, without Sacriledg, and Idolatry in reſpect of Chriſt; and God may, if Πρόσεχωσι, they give heed, attend, hearken unto, or uphold, maintain, juſtify, much more if they diſperſe, promulgate, or improve the Doctrine of Devils to the Devils honour, thinking themſelves bound in Conſcience ſo to do, as indeed they do; they cannot come much ſhort of being Devil-worſhippers, or the vileſt Apoſtates of the worſt times.

CHAP.

CHAP. XX.

Juſtice, and all Judicial proceedings, obſtructed by this Doctrine.

I Need not ſay the condition of Mankind (if the doctrine of Devils be authentick) muſt needs be miſerable, it is, it muſt be unſpeakably, and irremediably miſerable; the Devil may ſwagger, domineer, and play *Rex* where and when, upon, or with whom, and that as long, and as oft as he liſteth: He hath an Omnipotent Power, or the Power of God at leaſt, an everlaſting Commiſſion to be renewed everlaſtingly, as oft as he pleaſeth, Who ſhould curb, check, or controul him? But I paſs this as to the general, and come to look upon ſome ſpecial particulars. And here, firſt, I know not what to ſay or think of the Judicial proceedings at Law; I ſee not how they can be juſtified as conſcionable: The Grave, Reverend, Honourable Sages of the Law, are ſworn (I take it) to proceed, *Secundum allegata & probata:* This they are bound to, and this 'tis thought is an excellent courſe of Juſtice: Yet may

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it be ſure, *Summum jus*, the moſt rigorous and unjuſteſt cruelty imaginable: the Party accuſed and ſworn againſt, might act but upon force, violence, and invincible neceſſity, Should not this acquit him of all guilt? *per minas duces*; or (at leaſt) compulſion, though but by Man, is uſually allowed as a good plea: But if a Perſon may be forced, compelled, and violently conſtrained, or hurried, *Volens nolens*, by the Devil, a more irreſiſtible, though inviſible Power; (the Devil imperceptibly may enter into a Man, and irreſiſtibly move and force his Hands, Arms, Leggs and Tongue——whither, and to what he will, ſaith the doctrine of Devils, in the point of poſſeſſion) Can he be condemned juſtly? Can, will, or dare theſe judicious and conſcionable Perſons pronounce ſentence againſt him? Nay, can they at any time condemn any Man, for any Crime, Villany, or Piacle whatever, Murther, Inceſt, Beſtiality, Sodomy, Regicidiſm——? There muſt be ſufficient, ſatisfying and convincing evidence of the fact, as perpetrated by ſuch a Perſon, ere they can pronounce him guilty; but this they never have, ſhall, or can have, if the Devil can take on mens ſhapes, forms, habits, coun-

countenances, tones, gates, ſtatures, ages, complexions (as he did *Samuels*, ſay Demonologers, and a Thouſand inſtances more of the ſame kind will they fardle up to prove the thing) and act in the ſhape aſſumed; Who can with any aſſurance ſwear, who with any confidence believe, or who with any conſcience can condemn? It might be the Devil in Mans ſhape, and not the Man accuſed; 'tis Juſtice doubtleſs, that the guilty be puniſhed, and the innocent acquitted; but here the innocent muſt be condemned, and the guilty ſcape without any puniſhment: Is this Juſtice? I hope the Demonologers who have ſo long ſtudied the Black Art, and are by this time well acquainted with the ſubtileſt intrigues, retreats, and lurking-holes of Satan, know when and where, and how he may be catched; and will inform the Court how he may be arreſted, arraigned, and executed, for his Villanies. I hope they will not, in complyance with the Devil, everlaſtingly ſuffer the honeſt Party, to be ſtill condemned, butcher'd and murthered, for the guilt meerly of that moſt notorious Malignant. But till then indeed, I do wonder who will, who can, who dare be a Judge, a Witneſs, or of the Inqueſt.

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Is it poſſible that either of them can act in Faith, or with a ſafe Conſcience? *He that juſtifieth the wicked, or condemneth the innocent, both theſe are abominable, Prov.* 17. 15. And yet the Judge, the Jury, Inqueſt and Witneſs, may do both theſe; and that by Rules of Juſtice, and Command of Gods: Can this conſiſt with the Truth, Goodneſs, Holineſs, Providence, Wiſdom, Juſtice, Philanthropy—of God? For my part I do not ſee, know or conceive, but that the Judge, Jury, and Inqueſt, are all ſo hemmed in, ſtraitned and beleguered, with ſuch a neceſſity of ſinning, that they cannot poſſibly get out (no not by Miracle) without ſin, one way or other: The Judge is drawn into the guilt of cruelty and injuſtice, as pronouncing a Sentence of condemnation unjuſtly, againſt an innocent (which his Soul abhors) and yet muſt pronounce ſuch a Sentence if he proceed according to evidence; and yet if he proceed not according to evidence, he ſins of neceſſity the ſin of perjury, ſince he is ſworn to proceed *Secundum allegata, & probata*: The Witneſſes that ſwear, run into the guilt of Perjury too; as ſwearing to a falſity, or at leaſt to a thing againſt a Perſon, that they could not certainly be aſ-

assured 'twas true, or so as they swore: And yet if they do not witness and swear as required, they run into the guilt of concealing Felony, Murther, and possibly some more abominable guilt; besides the injury done to Justice, and the contempt of the Magistrate, and the danger of the publick. The Inquest too is forced into the guilt of conspiracy, with both, as presenting upon their Oathes, and Consciences, such a Person as guilty, (when innocent at least as to them) they could not by this doctrine of Devils have sufficient testimony of his guilt. And yet on the other side, if they present not what is sworn to them by competent witnesses, being a crime, they are forsworn, since when they were admitted, they swore to present such things. Judges, Inquest, Jury, Witnesses and all must of necessity sin one way or other; *Auribus lupum*, they are all me seems like the *Israelites* in the Red-Sea; the Sea before and the *Ægyptians* behind them; if they went forward they drowned themselves, if stood still, or went back, yielded themselves to be Butchered; what course they should take I knew not, and as little know I, how the offices of Justice should behave themselves in this case:

Be-

Beſides if a Villain taken in the very act of Murther, ſhould plead it was the violent compulſion, or irreſiſtible force of an inhabiting Devil, though inviſible to the ſpectator that compelled him: I wonder how he can be condemned, though taken as I ſaid, in the very act; if the ſuppoſition be allowed, the juſtification cannot be gainſaid. St. *Paul* was ſo odious to the *Phariſees*, That they would with all their heart, have plucked him in pieces, and torn him piece after piece, one joynt from another; but when they acknowledged the Suppoſition of his Apology, they could not deny the concluſion, *viz.* his Innocency, he was to be freed, they found no fault in him. If a Spirit or an Angel have ſpoken to him, we cannot fight againſt God; and yet what he had ſpoken was as a Stab, a Dagger, a Poniard ſtruck into their hearts: Had he murthered a Thouſand Men, they would never have been ſo violently ſet againſt him, as they were for the words he had ſpoken. Doubtleſs by the ſame reaſon, or peradventure more if a Devil, by the Permiſſion, Commiſſion, or Command of God, or his own natural and irreſiſtible power, can compel a perſon to Murther, yea ſuppoſe

his Father, and ſuch a compulſion be pleaded; the Man is free, and cannot be condemned juſtly: The ſin muſt lie ſomewhere elſe, on God, or the Devil at leaſt, Why ſhould the Man ſuffer? Acknowledg the Doctrine in the Suppoſition, and the concluſion, *viz.* The Apologiſts innocence, though a Murtherer, yea a Parricide, cannot but with abſurdity be denied. Here the abominable Villain may be excuſed, above the moſt integer innocents might be condemned; and yet which is a ſtrange Riddle, an intricate Labyrinth, a monſtrous contradiction: The Witneſſes are innocent, they depoſe but what they ſaw; the Inqueſt are innocent, they preſent but what was ſworn to them; the Judge is innocent, he proceeds but according to Proof, Law, Evidence, and Oath. Doubtleſs it will need *Sphinx* to explain thoſe *Enigmata*; for my part I cannot: If any Demonologer can, he may do well to do it, that the Judges, Jury, Inqueſt, and Witneſſes may appear and act at Aſſizes with a ſafe Conſcience; for truely things ſtanding as they do (according to this doctrine of Devils) I do not ſee why thoſe Judicial proceedings at Law ſhould be continued. They are without doubt in them-

themſelves the moſt neceſſary methods. (For the condition we are in, both for this Life, and the Life which is to come too, that Man, yea God himſelf could invent) without the Law and the execution of it, we ſhould be but like Beaſts in the Forreſts here, and fare but like Devils in Hell hereafter. And yet upon this Hypotheſis of the Doctrine of Devils, there is no room, no place, no need, no uſe, or benefit by them at all; they may do more harm than good, the Officers of the Law may (be they never ſo conſcionable or incorruptible) nay do but act villany by a Law; and yet is this villainy heightned, aggravated, and aggrandized into a greater dimenſion of miſchief; in that it is done under the pretence of Law, under the countenance of Juſtice, under the Authority of God. God, Juſtice and Law, are all brought in as Acceſſaries to the (neceſſitated) injuſtice of the judicial proceedings. But nay, nay, if it be thus, away with all Law, away with Aſſizes, away with Judges, away with all Offices, Courts of Juſtice, and proceedings according to the Laws: They are dangerous and miſchievous things; not to be tolerated among Chriſtians, nay nor any ſociety of

Men. But I ſtop, and ſay, rather away with Witchcraftical Doctors, away with the doctrine of Devils, for then Men may be able to believe their own eyes with confidence, may be believed by others upon their Oath, Law, Juſtice, and judicial proceedings may be of uſe, Judges and the reſt of the Officers may take their places as heretofore, and act every one of them in their own Spheres, with a ſafe, quiet, and good Conſcience: Otherwiſe they cannot act in Faith, and whatever is not of Faith is Sin.

CHAP. XXI.

Common Society is in danger to be deſtroyed by this Opinion.

I Have ſpoken of one miſchief that neceſſarily flows in upon mankind, by this Doctrine, as exterminating all Juſtice out of the World; I ſhall ſpeak of another, a thing as neceſſary as the former (for which indeed the former was inſtituted) that is hugely diſturbed and in danger of extermination too by the ſame principle: It is that which we call Humane fellowſhip, or Common Society; for

for what kind of ſociety can Men poſſibly have with any Men (this Doctrine ſuppoſed) with thoſe that they account their good Neighbours, kindeſt companions, lovingeſt Friends, neareſt and deareſt Relatives; How can they be aſſured that they are not all ſo many incarnate Devils? How can they conſult or counſel them, how negotiate or traffick with them? Truſt not in any Brother, is a needful Caveat, he may be a Brother, but in or for iniquity; nay truſt not in a Father neither, he may be but the Father of Lyes, a meer Devil, however he appear to thee. Nay, how can we ſay God ſpeed, God ſave, God bleſs (which are but civil Complements of Chriſtian Society) or Good morrow, or Good even to any one we think our Friend, our good and Chriſtian Friend; he may be but Satan transformed into his ſhape, and he that biddeth him good ſpeed (or in any reſpect but ſeems to wiſh him well) is a partaker of his evil deeds, *John.* 2. 10, 11. Nay, how can we meet together in Church-fellowſhip, how aſſemble in the Temples for holy duties? 'Tis poſſible (by this Doctrine) that we may meet with none there, but helliſh comrades, infernal fiends, or deviliſh compa-

nions? And I would not that ye ſhould have fellowſhip with Devils, eſpecially in the Lords ſervice. How dare we venture to hear any Men Preach; the Preachers may be but the emiſſaries of the Prince of darkneſs, cunningly transforming themſelves to our ſenſes, into Angels of light; villainouſly promoting the deſigns of Hell upon our Souls, when we in our deluſion, think they are preparing us for the joys of Heaven? How can Men delight, rejoyce, or comfort themſelves in their Wives, how hugg them in their armes, or entertain them in their boſoms, they may be but complemental *Lamiæ*, *Empuſa's* or Devils, at leaſt may be *Succubæ* to ſome luſtful Daymons? How can they delight or comfort themſelves in their Children, they may be but the misbegotten Baſtards of ſome infernal *Incubi*? What joy, what comfort, what content can Men, any Men have abroad or at home, in their friends or neereſt relatives, yea in their publick and more ſolemn devotions, if this doctrine of Devils be true and authentick.

CHAP.

CHAP. XXII.

It is a Whoriſh Opinion.

BEſides all this it is a Whoriſh Opinion, an Opinion that will bolſter out, protect and ſecure all the whores, queans, baggages, (and conſequently too, their ſalacious ſtallions) as all the varlets of the Country beſides: This doctrine of Devils were a ſufficient apology for them all, thus; I never knew any Mans body for ſuch carnal luſt, I know not what it means, I deſie all ſuch filthineſs; it was an *Incubus*, that hath impregnated me unwittingly. What can be ſaid in anſwer, if ſhe ſwear this? This doctrine once obtaining; nor *Bedlam*, nor *Bridewell*, nor Whipping-poſt could challenge any right to her. But who ſhould mantain the brood, who pay for nurſing of the Baſtards? This would be chargeable and the Pariſhoners will never endure, that the charge be laid upon them, and therefore though they did heretofore, yet will not now (if upon no other, yet upon this conſideration) entertain this Doctrine any longer I hope.

CHAP. XXIII.

It is a perjurous opinion and destructive both in respect of Reason, Sense, and Traffick.

BUt which is worse than this? It is a perjurous opinion, an opinion that in a short necessitates Men to be perjured: Men may, Men must, Men cannot but be perjured when ere they swear, they cannot swear, no not to a matter of fact which they saw with their own eyes: They cannot swear such a thing in truth, in justice or in judgment. They swear they saw such a person commit such an act, and yet might not that person commit that act which they swear unto, though they think they saw it? They might be deceived, a hellish Phantasm, a deviliſh Apparition, a subtile *Deceptio visus*, or a perstringing of the eyes might delude them. There is nothing certain, nothing positively to be sworn without perjury; the Anabaptists Tenent is most Orthodox, swear not at all, in any matter, upon any occasion, nor in justice, nor in truth, nor in judgment, though all these require it:

We

We can be at the beſt but Scepticks, the beſt of us: We cannot poſſibly aſcend higher than a Univerſal doubting of, and in every thing.

In reſpect of Reaſon.

For (which may paſs for another Reaſon) this Doctrine diſturbs our Reaſon, and obſtupifies it; it takes us off from all ratiocination or Logical inferences; we think it rational to conclude, That heavy bodies will ſink downward, but this Doctrine will tell us another tale. *viz.* That an old Hagg, a withered and decrepit Witch that is as heavy as Lead, will ſwim like Cork in the Water, or as a Bird fly in the Air, that moſt ſoft, yielding, fluid and unreſiſting Element. We according to our Reaſon uſed to conclude, That if any Man or Perſon be here at this time, in this definite place and circumſcribed, he is not, cannot be at another far diſtant place at the ſame inſtant; yet will this Doctrine impoſe upon us, That he may, as I have ſhewed. Our Reaſon tells us, That no numerical accident can paſs from one ſubject to another, or inhere in two ſubjects; and yet this Doctrine will tell us, That the ſame grief or wound, that

that a Witch receiveth in her aerial, aſſumed body, or vehicle, may be found and felt too (though the Soul be abſent) at the ſame inſtant, in her dead Carcaſs left behind at home by the wall: And many more ſuch fine incredibles, will this Doctrine teach us, contrary to our Reaſon. It was reported in the beginning of our late troubles, of a great and Arch-Covenanter, when preſſing the Covenant moſt zealouſly: He was urged with ſome arguments taken from Scripture and Reaſon againſt the Covenanting way, by a Royaliſt; That he anſwered, we muſt deny both Scripture and Reaſon too now, and help Jeſus Chriſt at this pinch. I did not indeed hear this my ſelf, but it might be true, yea and his zeal might be ſomewhat excuſable, ſince 'twas for Chriſt. But I read I am ſure in many, in moſt Demonologiſts, ſeveral things that are directly oppoſite and contrary, both to Reaſon and Scripture, and theſe urged fiercely, as fundamental points of Religion, and all for the ſupport and maintainance of the Grandeur of that Prince of darkneſs, againſt the honour and intereſt of Chriſt: If any Man can bring any thing of Reaſon or Scripture in excuſe of this, he may if he will, I would not if I could

could, indeed I cannot nor any Man elſe.

In reſpect of Senſe.

And yet more, It is a ſenſeleſs Doctrine this. A Doctrine I mean, that takes away all the certainty or benefit of our Senſes: We may think we ſee ſuch and ſuch things, ſuch and ſuch perſons which yet we ſee not; think we hear ſuch and ſuch ſounds, ſuch and ſuch diſcourſes which yet we hear not: Think we taſte and eat ſuch and ſuch viands, drink ſuch and ſuch luſcious wines which yet we do not; we may be hungry, and thirſty, and faint, for all our ingurgitating, pour and cram we in never ſo much: We have eyes and ſee not, ears but cannot hear or know we do ſo——Seeing, hearing, taſting, ſmelling, feeling, may all deceive us according to this doctrine of Devils; And is this Doctrine to be entertained by Chriſtians, yea or but by meer Men? When it even unmans them, and impoſeth ſuch unmanly things upon them, That they muſt both renounce their Senſes and their Reaſon, or at leaſt not believe them, which is as bad. Shortly, if the Devil can delude one Senſe, he can another, yea all of them,

and

and if it be true, *Nihil est in intellectu quod non fuit prius in sensu*; our senses being deceived, our intellect must needs be deceived too still; And thus, there is nothing but deceit and cheat upon us, both within and without; And is this an opinion that must be entertained by Men that pretend to Reason, yea or so much as to Sense?

In respect of Traffick.

Besides, I do not know but that that which is so much complained of now, and justly, *viz.* The damp and obstruction that is upon Trade, and Negotiation, may arise from this conceit; for who being of the Demonologists Opinion, unless he be desperate (if he have not first bought a Wind from a Witch, the principal Factor under the Prince of the Air) will dare to venture to either of the *Indies*, pass the Channel, or so much as venture himself in a sound Boat, until he have gotten the favour and blessing of all the Witches in the vicinage, yea in the Hemisphere.

CHAP. XXIV.

It is a Butcherly, and Murtherous Opinion.

IT is a Bloody, Barbarous, Cruel and Murtherous Opinion, an Opinion that Butchers up Men and Women without Fear or Witt, Senſe or Reaſon, Care or Conſcience, by droves; So many in *Somerſet*, ſo many in *Lancaſhire*——ſo many in another County, Ten, Twenty, Thirty at a clap; Inquiſitors boaſt of Hundreds, yea Thouſands, that they have butchered up in a ſmall time, upon the account of Witchcraft. In the laſt troubles we had informations (that went all the Kingdom over) from Diurnals, and other more credible teſtimonies; That our Northern Zealots of *Scotland* butchered up many Hundreds (I am aſhamed to write the exact number becauſe it is ſo monſtrous) in a very ſhort time more than there had been of all other ſorts of Criminals in Fifty years before, upon the conceit of this guilt; as many more in Jayl, who doubtleſs had run the ſame fate, had not providence prevented it. But of all

all theſe that were impriſoned, there was but one that could be ſuſpected (when impartial and unbiaſſed perſons had the examination) and the ground of the ſuſpicion againſt him too, appeared at laſt ſo weak, frivolous, and contemptible, That though (to gratifie the humour of the peeviſh rabble) he was for a while detained in Priſon, yet was at laſt too diſcharged as innocent. I could ſpeak of and have hinted the like in another place, though not in ſo great a number, and that to mine own knowledg; and indeed, if the Oaths of two baſe Varlets (that will ſwear any thing to work their revenge) may be taken, where no reality of fact can appear; Who almoſt that is old, decrepit, ill-favoured, and friendleſs can be ſecure? How readily will they ſwear? Imps and Puggs, ſupernatural and infernal Teats or Biggs, Conjurations, Compacts, Devils in ſuch and ſuch ſhapes; How often have they ſworn, Witches have turned themſelves into Cats, and in that ſhape fighting with, and worſting the greateſt Maſtives? Into Hares too, and in that ſhape, outran the ſwifteſt Greyhounds? How often have they ſworn, That after their falling out with ſuch Perſons, ſuch and ſuch miſchiefs have befallen them,

them, as the meer effects of theſe Perſons malice; when all the miſchiefs, were but natural, and ſometimes antecedent, to all diſtaſtes between the parties. I have my ſelf known ſome, who ſwore ſuch and ſuch a miſchief, ſuch and ſuch a diſeaſe betide them, preſently upon the ſaying of ſuch a Perſon (well, I may meet with you, I will be quits with you, better you had, or better you had not done this—— with a Curſe peradventure at the end) which yet were antecedent to any ſuch Curſe or threat upon them, being hereditary, or of a longer date than the curſe or threat. Some poſſibly were concommitant, and others ſubſequent; But that among the multitude of hurtful accidents (which all the Men in the World are ſtill ſubject unto) ſome one or other ſhould fall out, in ſuch a juncture of time, without any relation, or dependance upon the curſe, or threat of the ſuppoſed Witch as the cauſe; he hath but a ſhallow, weak or narrow intellect that doth not apprehend. In the matter of Theft, Murther, Burglary——there muſt be ſome real thing proved as actually done by ſuch a Perſon; the accuſed had power (it is ſuppoſed) to do the fact, and the accuſer might have certainty enough, That it was done

done by such a Person; but here in this case of Witchcraft, there can be no such thing certain, it all goes upon groundless and inconceivable suppositions, surmises, conjectures, guesses, dreams, fancies; no certain assurance of any real connexion of such an effect with such a cause: And since, this many times serves, it is a wonder to me, That there be no greater herds, droves, flocks, swarmes——of witchcraftical criminals at every Assize. But that the Reverend Judges, especially of *England*, now are much wiser; (not only than the Proletorian rabble, but than they too, who profess themselves to be the great Philosophers, and well studied in the Magick art) and give small or no encouragement to such accusations; and yet with the many, if one such cross accident happen to be synchronical, or but subsequent to such a Curse or Threat. Oh! 'tis a pregnant proof, a certain evidence, That such a Witch was the cause; and yet a Hundred such Curses have been vented by the same Persons and no mischief followed, but they were not taken notice of, but this only that was attended by some mischief following: But to end this, a wise Man tells us, That a causeless Curse flies in vain; and if after

or

or upon the venting ſuch a Curſe a miſchief happen, muſt that miſchief neceſſarily be the effect of that Curſe? if 'twere cauſeleſs, 'twould bring no miſchief: If a miſchief be brought, it was deſerv'd, and then 'twere fitter ſure to look to the hand of Providence for the cauſe, than to the Tongue of a ſpightful Neighbour: Many Trophies and Gratulary Anathema's you may ſee hanged up in *Neptune*'s Temple by Men preſerv'd from Shipwrack through his Providence; why Sacrifice you not to him? ſaid one: I Sacrifice not to him, ſaid the other; becauſe there are Thouſands more, that have ſuffered Shipwrack, who have Sacrificed to *Neptune*, than ſcap't. One miſchief or other among the Myriad of various Accidents, that we are ſubject to, may ſeem ſomwhat Syncronical to ſuch a Curſe; but there have been a Thouſand ſuch Curſes, when no miſchief followed, and how then can the miſchief be imputed to the Curſe?

CHAP. XXV.

Other considerable points of Christianity undermined by it.

AND yet it is much more unfit to be entertained by Christians, that pretend much Honour to, and expect much, nay all their comfort from Christ. For if the Devil can delude our sights, foolifie our senses, or take any mans shape upon him, how are, how can we be sure that Christ's Resurrection was a real Truth? He appeared after his Resurrection often (as 'tis said indeed) But might not all be a mere Delusion, Apparition, Satanical-cheat, or Phantasme without Realities, not Christ's very person in Truth? for all *Thomas* his feeling and handling of him, it might be another body, one of the Thieves peradventure, that the Devil had taken up; or it might be Christ's body indeed, but acted, agitated, postured by the Devil; Christ's body, but without Christ's Soul; nay might not his Birth also be questioned, whether 'twere from Heaven or from Hell? Might not he be some Incubus-Bastard, for all the fair Tale that is told of his Miracu-

raculous Generation? the voice from Heaven (This is my beloved Son) might it not be a Deluſion too? and the turning Water into Wine a mere Juggle?---theſe are horrid, fearful, and deſperate ſcruples; yet may they come athwart ſome mens Souls upon the ſuppoſition of this good, and godly Doctrine of Devils; beſides, what ſhall we Proteſtants be able to ſay, to, or againſt that monſtrous Opinion of the Papiſts; The groſſe and carnal preſence of Chriſt's corporeal Body, corporeally in the Euchariſt, the ubiquity of his Manhood, or Tranſubſtantiation, and the conſequents of theſe? And again if a Devil can contract a Witch inro the diminutive Dimenſions of a Rat, Catt, Hare, Flea or louſe he can doubtleſs too ſominiſy her, that ſhe ſhall be able to enter into any Chamber, Cloſet, or ſecret place, be the doors never ſo well ſhut, as faſt or cloſe, as art can make them; which was one of Chriſt's Miracles: and I ſee not neither, but that Chriſt may indeed ſo minorate his Body, that he may be eaſily comprehended within the narrow compaſs of a Wafer-cake: and if a man by the help of the Devil can be in diverſe and far diſtant places at one time, It is no wonder, ſtrange thing, or miracle at all, that Chriſt's Body be in

Ten thouſand different or diſtant places, at one and the ſelf-ſame inſtant (Ten thouſand ſure as well as ten or two) unleſs the power of Chriſt be leſs than the Devils.

CHAP. XXVI.

It is a Blaſphemous and abominably Idolatrous, yea an Atheiſtical Doctrine.

I'le add but this, It is a Sacrilegious, Blaſphemous, and moſt abominably Idolatrous Doctrine: never more, never ſo much, horrid Sacriledge, Blaſphemy and Idolatrouſneſs in any Opinion or Practiſe, that ever was in vogue amongſt men. It ſteals from Chriſt the honour of his Godhead, and of his Miracles he wrought to prove himſelf the Son of God; from the Father, the glory of his incommunicable Attributes; and from the Spirit the credit of theſe ſpecial Operations for which we Adore him. And is not this Sacriledge, Sacriledge in the higheſt; from the higheſt, and from the Holieſt too? For Blaſphemy, it intimates, that Chriſt had not wit enough, to chuſe an Argument, nor power enough to do a Work for proof of that, which

which he eſpecially intended to prove, *viz.* His eternal Power and Godhead. The Devil can do as much as he did, as God doth or did by his ſtretched-out Arm upon *Pharoah*; yea or the bleſſed Spirit can do, even in his moſt Spiritual and Heavenly way, as I have ſhewed. And for Idolatry, it teacheth not peradventure the Worſhip of Saints and Angels, nor of Sun, Moon, Stars, or Hoſt of Heaven, nor of Stocks and Stones, nor of Leeks and Onions, nor of Crocodiles and Serpents, nor of *Crepitus ventris, & Deæ cloacinæ*----- (which were the loweſt Degenerancies of the moſt beſotted Heathens.) But of ſomething worſe lower and baſer; It teacheth the Worſhip of the very Devil himſelf in his utmoſt Devilſhip, as he is a moſt malicious, envious, and villainous Devil: when Men attribute theſe works, that power, and theſe excellencies to the Devil, which he deſerves not; but are proper to God, is not this Worſhip? in their moſt devout Worſhip of God, what is it that they do, or can do more, than heartily, zealouſly, and religiouſly aſcribe theſe great, ſtupend, and wonderful things to him? and are not then the great Phyloſophers, Doctors, Profeſſors, that write and ſtickle ſo much to uphold the Doctrine of Devils, are they

not I ſay, the οἱ, Ἀντίχριστοι the οἱ πνευματομάχοι the οἱ, Ἄθεοι? This may be taken by way of queſtion, but this me ſeems, I may affirm poſitively, that of all the ſtrange, wild, mad Heterodoxes, that were ever invented, broach't, or ſuggeſted by the Conclave of that infernal Aſſociation, none ever was, is, or can be more Abominable. All other deſperate Hereſies, what ever, how ever deſperate in themſelves, had yet ſome pretence, fucus or gloſſe upon them, to make them look ſeemly: as either God's glory, the comfort of the Church or the benefit of Mankind. But this hath none of theſe, no pretence of either of theſe, nothing good in it at all, nothing that is good, commendable or tolerable: It is mere Devil, rank and entire Devil, generally Univerſally, Catholickly, and throughout from Top to Bottom, from Head to Foot, Root and Branch; and all the reſult (if not the deſign of it) is, to bring in the Demonomany, and to exalt the Grandure Magnificence, auguſtneſs and Kingdom of that Prince of Darkneſs: I need add no more, this is enough if we be Chriſtians, if Deiſts, nay if but rational Men: I might have added it as a Rebellious Doctrine; ſome Exorciſts upon the account of it, (as I have ſhewn) inſtigate to Rebellion;

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we conquer *Devils*, can flesh and blood stand out? follow us.---

It may be thought, I have been too violent and bitter against this Opinion: *Answ.* It is the cause of God: all the three persons are immediatly concern'd in it: their honour, and God-head ly at stake: the comfort of the Church, the preservation of Mens lives, and the Salvation of more Souls depend upon the truth opposed to it: and should I be mild, should I gently stroke or claw such a desperate Opinion, that strikes at all, and would if possibly stabb both God and Man to the Heart, I might justly fear a sharper reproof, than that to *Ely*. His fault was but a connivance in respect of his Sons; he preferred them before God; and should I prefer the *Devil's* honour, before God's glory, the Churches good, and the safety of Mens lives and goods and Souls too?

CHAP. XXVII.

Ex. 22. 18. *Conſidered, and the Objection taken thence anſwered.*

THe objections againſt the opinion that I defend, and for the maintenance of the *Doctrine of Devils* are, as the *Spaniards* uſed to ſay of the *Portugals*, few and poor, ſcarce conſiderable indeed, but that by vulgar Error they are generally received as *Demonſtrations*. I ſhall touch therefore now but one (the reſt as many as I could meet with, yea and this too) I have anſwered ſufficiently, and at large in another place. It is this. The Scripture intimates, that there are Witches, and it allots death, as their puniſhment. *Exo.* 22. 18. *Ergo*, There are a ſort of perſons, that act ſtrange and ſtupend things, through a power derived to them from the *Devil*; or, the *Devil* can impower ſuch perſons with a kind of Omnipotency. *Anſw.* Truly this follows not at all, nor any thing like it: but that Witches there are, is without queſtion; and more than a good many, what ever is meant by them: what is the Scripture-Witch, and what is that Witch, the vulgar coun-

counteth a Witch, that is the queſtion: as for the word (Witch) which the Scripture often uſeth, *Joſephus* (a great Rabbi, a learned Doctor, and an Eminent perſon among the *Jews*, and therefore knew doubtleſs the meaning of his own Country Language, his Mother Tongue, and the terms of the ſacred Text, as well as any Man elſe can be ſuppoſed) Tranſlates it Poyſoner, and very rightly according to the natural genuine and proper ſignification of the word; the word (*Caſaph*) in the firſt prime and original ſenſe, ſignifying one that hideth, covereth, or diſguiſeth one thing with another: ſo do Poyſoners cover a delitorious Doſe with ſome delicious ſweet כַּשָּׁף ſeems to be either from כ *Litera ſimilitudinis nota* & אַשַּׁף *Medicus* (1) *Quaſi, ſicut, velut medicus:* and what more conſonant to this *Etymon*, than a Poyſoner, Philterer, Jugler, Cheater, or Deceiver; one that mixeth, compoundeth, bindeth things together as a Phyſician; though he do it to a good end, they to a miſchievous: the Sugar muſt cover the Poyſon: ſo the cunning-ſubtile-ſeeming-good words, trickes, feates, gloſſes----muſt hide the villainy intended by ſuch Varlets; or elſe the word is from אף בכא *Mutans, alterans, adulterans faciem, apparentiam, ſpeciem*

ciem vel externam rei formam, one that alters, covers, changeth or disguiseth, the face, form or outward appearance of things: and may not this be very well rendred Jugler, Philterer, Deceiver, Poysner--- better than Witch (1) One in compact with the Devil? for what do such Varlets else, but alter, change, cover, hide and disguise the out-ward face of things, and their villainous intentions with fair fucus, shewes and glosses, That the Villany they intend to act may not appear or be discovered? Poysoners then are of two sorts or kinds, Spiritual and Carnal: the one in respect of the Soul, the other of the Body: the Carnal, the Scripture speaketh little or nothing of; nor shall I as being nothing to the business in hand. The Spiritual Poysoner may again be two-fold, Moral and Intellectual, in respect of life and conversation; That, this, in respect of Doctrine or Opinion: he that inveigleth any person to any lewd, debauch't, lascivious or wicked Act or Conversation, by promises, perswasions or any other means, wayes or tricks, is a Spiritual Poysoner Morally; such are Bawds, Setters, Panders, and corrupters: and of such the civil Law interprets, *Magus*: and of such (if the coherence will prove any thing, as no doubt it will

will much) is the word Witch to be underſtood, *Exo.* 22. 18. Thou ſhalt not ſuffer a Witch to live. (1) A Bawd, a Pander, a moral Poyſoner, or an enticer to ſuch wickedneſs, as is there ſpoken of before and after that verſe, and ſo may the word fitly be interpreted, *Na.* 3. 4. *Mal.* 3. 5. in a ſpiritual ſenſe, Spiritual or Moral Bawds, or Enticers to Idolatry. 2. A Poyſoner intellectually, or in reſpect of Doctrine is one that ſeduceth, enticeth, enveigleth Men into Idolatrous or Superſtitious Worſhip, Doctrine or Opinion, theſe the Scripture calleth Witches, or Caſhaphim too, *Deut.* 18. 11. 2 *King.* 9. 22, 21, 6, 9. 2 *Chro.* 33. 6, 9. and not only when by promiſes, perſwaſions, ſubtile contrivances, or fallacious Arguments, they ſeduce them from the Truth into Errors, but alſo when they uſe any cunning Feats, Tricks, Arts, Juggles, Power or Force, to draw or continue Men in wicked practiſes or Opinions, theſe in Scripture are called *Caſhaphim*, as *Eſ.* 47. 12, 13. *Jer.* 27. 9. *Ex.* 7. 11. It is true, that the Magicians of *Egypt* were great Naturaliſts, and thence might very well be called *Magi*, or wiſe Men, but as they abuſed their knowledge in things natural, by pretending (if at leaſt they did ſo pretend) that they acted by

a Supernatural assistance, and so could equalize *Moses* (though they did but Juggle and play the Knaves in the dark) their end and aime too being but to continue *Pharaoh* in his Idolatry, oppressing humour, and Tyranny, they were but Spiritual Poysoners, Impostors, Juglers, cousening Knaves or Cashaphim; and do not they that Cheat, Deceive, Poyson Men in respect of their Souls, deserve the name and punishment of Poysoners, Juglers, Cheaters, Impostors---as well as they, who only do mischief to Mens Bodies? Are they not Cashaphim Poysoners, Impostors, Juglers--properly? can there be any fitter term given them? By one of these senses, may the word *Cashaph*, or Witch (if Men will needs stick to that word) wherever used in Scripture, be fairly interpreted: but it is no where all the Scripture over so much as once intimated, or hinted, That the Witch or *Cashaph*, by any compact with, or power derived from the Devil, ever wrought any kind of feat, carnal or corporeal thing (to say no more here) whatever, neither doth there any word, term, notion, circumvolution, paraphrase, sense, or coherence with the Text, any where yield any such thing. Strange this, if the Scripture intended any such person as was in compact with the Devil,

vil, and as ſtrange, that ſuch a word ſhould ſtill be uſed, that ſignifieth nothing, but a Poyſoner, Jugler, Cheater, Couſener, Impoſter, or mixer of ſome good (or ſeemingly good) things with bad, that the bad might ſlip down the glibber, being ſugared over with the good in a ſpiritual ſenſe. The Holy Ghoſt in the old Teſtament often mentions, ſuch Cheating, Couſening and knaviſh impoſtors, in reſpect of ſpirituals (as I have ſhewed elſewhere) under the term *Caſhaph*, which the Holy Penmen of the New Teſtament render (as *Joſephus* did that in the old, yea and the *Septuagint* too) Φαρμακὸυς or φαρμακὸς a Poyſoner, Cheater, Impoſtor--one that mingles or covers his Poyſonous Doſes, with ſome delicious ſweets, *Rev.* 18. 23. 21, 8. 22, 15. neither uſe they any other word for ſuch a Varlet, except it be Μάγος or γόης, which they one way or other interpret to be a Cheater, Poyſoner, or Impoſter, as I have ſaid, *Act.* 8, 9. 13, 6.--16. 2 *Tim.* 3. 13. to which may be referred *Gal.* 5. 20. Idolatry and Witchcraft, Witchcraft as the knaviſh trick of ſeducing, and enticing to Idolatry. φάρμακὸς or φαρμακεία in the New-Teſtament never uſed, but in relation to Idolaters, or Idolatry, nor *Caſhaph* in the old. And indeed why *Caſhaph* ſhould be

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rendred Witch (though I care not for terms, ſo the meaning be right) and interpreted one that works by a power derived from the Devil by compact, I cannot poſſibly divine, unleſs it be becauſe this word is often joyned with Shoel, *Ob*, which is uſually tranſlated a Conſulter, or dealer with familiar Spirits; whereas too that word ſignifies no ſuch thing, but a Seeker or an Enquirer at Oracles, Heathen Oracles, expecting anſwers from them, as elſewhere I have ſhewed: and indeed if Conſulter or dealer with familiar Spirits were the right ſenſe of Shoe, *Ob*, I wonder why that word was not produc't for proof of Compact with the Devil, rather than *Caſhaph*. In that word, peradventure at firſt ſight, according to the common Tranſlations, a Man might think it likelier to find the name and nature of a Witch, than in the other, though indeed in neither according to the vulgar conceit of a Witch: but ſhortly, as ſoon may the witchcraftical Doctors prove, that becauſe Men did ſuppoſe a Pegaſus or winged-Horſe in the Heavens, there are ſuch ſtrange Animals with us here below too upon the Earth; as that, becauſe there are Witches talk't of in Scripture, therefore there are and were undoubtedly certain *Men* and Women, called Witches,

that

that by a power derived to them from the Devil, upon Compact can do ſtrange things among us now, our Witches (according to the general ſuppoſition) differing from the Scripture-Witches, as much as our Horſes do from that imaginary Horſe in the Heavens. Our Witches are ſuppoſed to do ſtrange things above the courſe of nature; the Scripture-Witch can never be prov'd to have ever done any ſuch thing. 2. Ours do by a ſupernatural power: (as 'tis ſaid) The others did all by natural means what ever they did. 3. Ours are ſaid to have power from the Devil by Compact, whereas no Compact with the Devil, nor power from him, can be prov'd of the Scripture-Witch. 4. The Scripture-Witch did what he did in publick, feared not the light at leaſt, 2 *Kin.* 9. 22, 21, 6. where, what ours do, is ſcarce intelligible, as being done in ſecret, and in the dark ſtill. 5. The Scripture-Witch might eaſily be diſcovered and known, *Deut.* 18. 14. whereas no ſufficient tokens, marks, diagnoſticks have been yet produc't, nor ever will (I'm confident) by which ours may be known, and diſcovered for ſuch, nor will it ever be prov'd, that there are, were, or can be ſuch as the vulgar dream of, except by the deſperate perjuries of malicious Villains, or the confeſſions

of

of miſerable, beſotted, and irrational old wretches, or peeviſh dreams of melancholick Hypocondriacks, which are no way ſufficient to convince any Man, though but of ordinary and common underſtanding. Shortly there is nothing in the word or notion (*Mecaſhapha*) *Exo.* 22.18. nothing in any other Text, nothing in any antecedent conſequent or coherence, that any Text throughout the Book, nothing in any feat, or work attributed to the *Caſhaphim* in Scripture, that intimates or hinteth Devil, or compact with a Devil, or that needed the Devils aſſiſtance for the effecting of it. This word therefore, or any conjugate thereof cannot, I think, ſignifie in any ſober Mans judgment, a perſon in compact with the Devil: for, as for the feats that were done, if any ſuch feats were indeed done by thoſe Juglers of *Egypt*, in oppoſition to or Emulation of *Moſes*, they are three or four times (that is all the times, that any thing is ſaid to be done there) attributed to the *Hartummim* ſtill, not to the *Caſhaphim* at all: whereas *Ex.* 22.18. ſpeaketh only of the *Caſhaphim*, not at all of the *Hartummim*; yet theſe too, did but Juggle as I have ſhewed fully in another place.

But whether they were the *Hartummim* or *Caſhaphim*, all is one, they were but knaves both

both one and all: and all but Juggl's, whatever they did, as I have ſhewn in another place. And as for theſe *Hartummims*; Learned-Men think them to be *One* Species, Kind, or Order of the חכמים or of Wiſe-men; as the כושפים or Magicians, *Another.* And for the Word, they think it a Stranger to the *Hebrew*: but others conceive it a *Free-Denizon* of that Language, and derive it from חרר, *Foramen*, a Hole, as אטים, *Obturare, occultare, claudere*, &c. But it may, peradventure, derive its Original from תטים *perfecti, excellentes*, or *exacti*; and חרט *Sculpere, formare, effigiare*, &c. And ſo the Word ſignify's the *Maſters, Chiefs*, or *Principal Hieroglyphers.* The *Ægyptians* had their Sacred Pictures, Repreſentatives or Eidyllions, under wch. they conceal'd their more Myſterious Knowledge or Doctrins both of their *Divinity*, and *Philoſophical* Conceits. The Makers, Carvers, or Gravers of thoſe, were in high Eſteem among that People, for their Skill in, and Employment about, their Sacred Things. Theſe, we may well think, among the reſt of his Wiſe-men, were, by *Pharaoh*, called to be conſulted, and to contend with *Moſes* about Miraculous Feats. Now, 'tis poſſible, yea, very probable, that theſe Men, having the Art or

Knack of making, graving, or carving the Pictures of Men, Beasts, Serpents, Reptils, *&c.* had the Feat also of colouring, painting, and fucussing of them also: and so, might easily (especially in the Dark, or by their Jugling Feats, as the Text intimates) make a Rod look like a Serpent: Water (if any true and real Water at that time, might be gotten; *Moses* before, having, as the Text expressly saith, turned all their Water into Blood) seem to be, or look like Blood: or, make a Piece of Wood, in Shape and Motion resemble a Frog, yea a Toad. I have my self seen one so Artificially contriv'd and order'd for Form and Motion, that at first sight, it might easily be mistaken for such a Reptil. But, when it came to smaller or lesser Things and Corpuscles, as Flies and Lice (the Painting, Colouring, or effigiating the like, they were not formerly acquainted with); and to things of another Nature (and a greater number of them also expected): Their Weakness, and Knavery, or (as the Apostle styles their Juggl's) their Foolery was manifest to all Men. The *Hartummim*, I say, might be some Knavish Painters; who had the feat, dexterity, or knack of Colouring and Casting a seemly Glass up-

on

pon things. And, becauſe that the Prieſtly Order might be *è Secretioribus* unto *Pharoah*, the *Mecaſhaphim* might be the Counſellors for State-Matters: but (ſure) Subtil and Politick Oratours, who with fallacious Arguments, cunning Pretences, and plauſible *Rethorick*, could ſo diſguiſe Truth, and flouriſh up Knavery and Falſhood; that Falſhood ſhould ſeem Truth, and Truth but Falſhood. And ſo are juſtly called *Meeaſhaphims*, Colourers, Changers, or Perverters of the Faces of Things; as the Others, juſtly *Hartummims*, from their Painting, forging, Colouring, or fucuſſing of Things. But both, meer Jugglers, though in ſeveral Waies; the One in and by Words; the Other by, and upon Things.

CHAP. XXVIII.

Some Motives for the drawing off of Men from this Doctrine, propoſed.

I Shall add a few Particulars more for the preventing the growth of, and longer adheſion to this groſs, blaſphemous, and Abominable Doctrine. 1. Then I would perſwade Men, that they would be indeed, and in truth, what they profeſs to be; *Deiſts*, and not *Demonomaniſts*, Worſhipers of *God* and *Chriſt*, not Adorers of the Devil. All Idolatry is Abominable, but this moſt, as being not only Simple Idolatry, or meer down-right *Atheiſm* in the Poſitive; but Idolatry and *Atheiſm* too, in the Superlative: For, if they were Ἄθεοι that worſhip'd the Heathen-Gods, *i. e.* Men Famous in their Generation for the Invention of many uſefull things, but deify'd by the *Pagan* Superſtition, *Eph.* 2. 12. They then that Worſhip the Devil are Ἀθεότατοι the moſt Tranſcendently *Atheiſtical*, as Worſhipping the worſt of things that can be imagined. The aſcribing of great Works, Titles, Honours, Excellencies, *&c.* to a Perſon

Perſon, is Worſhipping, *Rev.* 4. 18. But if it be more than the Perſon or Thing deſerves, it is Idolatrous; and may, nay doth, come within the Compaſs of the Higheſt *Atheiſm*, if done to the Devil. Adore, Magnify, Exalt, *God*; the Works, Power, Wiſdom, Goodneſs, and Providence of *God*: This will keep you ſafe from being infected with the Leaven of this Doctrine; Thus ſhall you preſerve your Selves, *Deiſts*, and Chriſtians, and only thus. Adore *Chriſt Jeſus*, as the only Potentate, the Power that only doth great Wonders: If you Adore Him not thus, you make Him but an Idol, or a Trifle; We have no Ground, Reaſon, Motive, or Command, to Worſhip, or Believe in Him, but as He is the Great Θαυματεργος of the World. *If I do not the Works of my Father, believe me not; but if I do, believe me for the very Works ſake*, John 10. 37. Upon the Account of His Power and Miracles we may, and muſt believe in Him, and we may ſafely enough; if His Works and Miracles deſerve it not, (as being not Unparallelable) diſ-believe Him: And ſure, Men do not, will not, cannot believe in Him, (what-ever they pretend, and prate) I ſay cannot believe in Him; if they believe the Doctrine, or Omnipotency of Devills,

the Beliefe of this takes off utterly the Beliefe of that: If Men believe, that the Devil can and doth, as Great, or Greater Works than *Christ*, they cannot believe in *Christ*. No man can ſerve two Maſters, is the ſaying of a very wiſe Judicious and Critical Perſon, (as I eſteem him): and truly I believe, that it is ſimply impoſſible for a Perſon, to believe, truſt, rely, and to have full Confidence, Dependence, and Recumbency upon any Power, as Superexcellent, and Unparallelable for Comfort, Health, Security, and Salvation; and yet at the ſame time to believe, that there is another *Numen*, equal, if not Superparamount to the former, for Power, Subtilty, aud indefatigableneſs to do Miſchief, and Villany. Me-ſeems, indeed, that beſides the Blaſphemy, Sacriledge, *Atheiſm* of the *Demonomaniſts*, there is a Contradiction and Nonſenſe too, in their Opinion.

2. I would perſwade Men to conſider, how by this Doctrine they are drawn not to ſin ſingly, but are forc't as it were to pile, heap, load up one ſin upon another, a new, or another, to a former Villany. And ſhould they be ſuch *Davids* as to add ſin unto ſin? thirſt unto Drunkenneſs? One *Mil-ſtone* hang'd about the neck, is heavy

enough

enough to drown any Man; but two or three, or more will ſin him into the bottome of any unfathomable Abyſſe: There are without doubt degrees of Sin here, and will be of Torments in that infernal Tophet (a greater Damnation and utter darkneſs, Rewards double, the dreggs of the Cup we read of) according to the Dimenſions and Aggravations of the Sins, ſhall the Torments be aggrandized: add not therefore *Murther* to Atheiſm, and Idolatry: though theſe two cry loud enough for vengeance; yet hath *Murther* a Stentorean voice, and will reach farther. Blood-guiltineſs, the guilt of innocent blood hath a ſhril voice, that will paſs up unto, and through the brazen gates of the higheſt Heaven. *Thy Brother's Blood cryeth unto Me from the Ground*; eſpecially if acted by a Law, under the pretence of Juſtice. *We have a Law, and by our Law he ought to Dye*, when they would condemn the innocent, cry'd the *Jews*, but did this excuſe? wilt thou have any thing to do with the Stool, Seat, Chair, or Tribunal of wickedneſs, that imagineth miſchief by a Law? they gather themſelves together againſt the Soul of the Righteous, and condemn the innocent blood. But the Lord ſhall bring upon them their own Iniquity, and ſhall cut

them off in their wickedneſs; yea the Lord our God ſhall cut them off, *Pſal.* 94. 20. —— Bring upon them their Iniquity —— cut them off in their own wickedneſs--yea the Lord our God, (God will take the matter into his own hands, and ſhall cut them off). It is a terrible Threat, and deſerves ſerious conſideration, *It is a fearful thing to fall into the hands of the living God.* A Man that marrieth his Mother, and ſo thinks to juſtifie his Inceſt, is much more criminal, than he had been meerly by his ſingle Villany in lying with her, ſay *Caſuiſts:* Becauſe he pretends Divine approbation for his abominable Villany: and doubtleſs, Law, Religion, and Juſtice drawn in, to countenance a Murther, do but aggravate: all theſe, yea, and God himſelf the Author of all theſe, being thus brought in as Acceſſary, yea, and theſe being the publick acts of a Nation or Kingdom, the whole Kingdom or Nation is involved in the guilt of the Villany: and this ſeems unpreventible where this Doctrine is entertained; they muſt needs think they do God good ſervice when they Murther the Innocent.

3. Follow not a multitude, though, in long Tract of time, they have beaten out a broad plain eaſie path before thee: Kingdoms, and People, and Nations, as well as

ſingle

ſingle perſons may be under great miſtakes, and groſſe Errors for many years. So was the Church in reſpect of *Milleniſme*, *Arrianiſme*, *Pelagianiſme*, Pope's Supremacy, Communion under one kind, Tranſubſtantiation ——

So alſo in this particular, concerning this Doctrine of Devils, It hath generally prevailed in moſt Churches, in moſt places, for many Hundred years, amongſt moſt Men: yet is it a groſſe Heterodoxy, and Abominable Apoſtacy from the Doctrine of the primitive Church, in the Apoſtle's time. That it was counted an Abominable Error, is plain by this Text; and in after-times about the year 310. the Council of *Ancyra* concludes peremptorily, at leaſt againſt that part of it, which attributeth ſo much power to Devils: *Quiſquis ergo credit, poſſe aliquam creaturam aut in melius aut deterius Immutari, aut Transformari in aliam ſpeciem, niſi ab ipſo Creatore, qui fecit omnia, procul dubiò infidelis eſt & Pagano deterior.* From this truth hath the Church deviated, and fallen into the contrary Error, for theſe Twelve or thirteen hundred years. It is not ground enough, to embrace a Tenent, becauſe of the many, that embrace it, or the long time it hath been embraced, the ſeveral places where it hath obtained,

obtained, or the ſeveral Doctors that have maintained it. *Ad legem & prophetas*, To the Law and to the Teſtimony. If Mens Tenents, Practices or Opinions agree not with theſe, reject them. Number or multitude is no juſtifiable excuſe, or ſufficient precedent; and yet I like not ſelf-conceited ſingularity: *Prove all things, hold faſt that which is Good*, is an excellent Rule.

But I muſt add here: Though a Church, the whole Church, to a very few, may thus generally be erronious, even in ſuch a point; yet may it not be ſtraight un-churched, or become preſently an Abdicate, Reprobate, or Anathematized Church, for an Error or two, though groſſe ones: we had ſcarce elſe a viſible Church in the World, for many Hundred years: God giveth more grace: Every error, miſtake, or heterodoxy, though great enough, doth not nullify a Church, if it be not obſtinately, wilfully, and wickedly perſiſted in. If the whole Church ſin through Ignorance, there may be an Atonement, *Lev.* 4. 13. A Church, a whole Church may be under the Guilt of ſome great Sin, and yet be the Church of God ſtill: Groſs and Hainous Sins, may not be Grounds enough for Separation; and therefore our *Schiſmaticks* have no Juſtifyable

fyable Warrant for their *Schism*, from the pretended groſs Sins of this Church, and State. Is there? can there be? can they wire-draw any of our National, or Eccleſiaſtical Sins, into greater Horridneſs, than this Sin hath? And yet had God his Church ſtill; nay and even they alſo were of His Church that Embrac'd that horrid Heterodoxy: Nay, they themſelves are Guilty, moſt of them, of this moſt Horrid Heterodoxy; and yet will they reckon themſelves of *God*'s Church. How then, or with what Face, can they Anathematize, or Unchriſten another Society, whom they cannot accuſe of any Crime, ſo horrid as this? Doubtleſs the Sins of this Nation are High and Horrid, peradventure, never more: the Lord of His goodneſs, change our Minds, reform our Extravagancies, and rectify our Converſations, according to the Pattern, and the great Exemplar, the Lord *Jeſus Chriſt*. We had need beg this Heartily, leſt, according to the Tranſcendency of our preſent ſinfull Condition, our Judgments be Tranſcendent, and of the Superlative Dimenſion. We may well fear this, though we have already, and do now yet ſuffer ſo much; yet may we juſtly fear more: His Wrath may not be turned away yet: but His Hand may be ſtretched

ſtretched out ſtill; yea, He may Plague us Seven times yea and Seven times more ſtill; yea and likely will: God will be Conquerour one way or other, either in our Converſion, or Confuſion. Can we kick againſt the Pricks? Are we able to contend with *God*, or are we Stronger than *God*? Shall an Earthen Pot contend with a Brazen Mountain? Sure, ſure, it will be bitter, exceeding bitter, in the end; bitterer and bitterer, ſtill, till the End; and peradventure without End. Let us prevent this, by our Complyance with, and Conformity to the Divine Will of *God*; and, the Good Lord grant, that Magiſtrates, Miniſters, and all others, in their ſeveral Places and Stations, may do their parts. There is not, hath not been, cannot be, a more Groſs, Blaſphemous, or Abominable Villany; nor more Injurious, both to *God* and Man, than this: nor Fornication, nor Intemperance, nor any other of thoſe Raging Sins of this Age. This therefore, eſpecially, over, above, and beyond all elſe, ſhould they joyntly ſet themſelves againſt. The Magiſtrates are *God*'s Miniſters, Deputies, and Vice-gerents, and ſhould they not Act for *God*? for *God* againſt the Devil, not for the Devil, againſt *God*? Sure, Miniſters are *God*'s Ambaſſadors, and

and ſhould proclaim, pubiiſh, and declare His Greatneſs, Majeſty, and Power; not Traiterouſly give away theſe Jewels of His Crown, to His Adverſary, Competitor, or Rebellious Vaſſal. All the reſt are *God*'s Leige-Subjects, and Menial Servants, or Souldiers under His Banner; and ſhould they not Fight to uphold His Crown and Dignity? ſhould they be content, tamely to yield up His Royal Prerogatives, to be uſurp'd by that Villainous Traitor of Hell? Truly, nor Magiſtrate, nor Miniſter, nor People, can do *God* a greater Diſhonour, nor the Devil better Service, than by maintaining this *Doctrine of Devils*. Once, this cannot be deny'd, the Holy Ghoſt ſpeaketh expreſly againſt it; whoſoever therefore ſpeaketh for it, ſets his Mouth againſt Heaven, againſt *God*, againſt the Holy-Ghoſt: What would we expect more than the Word, the plain, and expreſs Word of *God*, for the ſetling us in or againſt a Doctrine? When the Lord hath decided the Controverſy, & ſetled the Queſtion, ſhould men's Moots, groundleſs Opinions, ſmall Arguments, and wilde Winter-Tales, unſettle us? And this brings me to another Particular, for the eradicating, or at leaſt ſtopping of the farther Growth of this Root of Bitterneſs.

4. Let

4. Let the Apoſtle's Advice take place; Refuſe Prophane and old Wives Tales, παραιτοῦ Avoid, Oppoſe, Abhor, Deprecate, as thou wouldeſt ſome great Miſchief, or Reject, as a Man doth his Wife, when he gives her a Bill of Divorcement: there is more in it ſure, than ſimple Refuſing: Refuſe, as Fearing, Loathing, and Deteſting: But how comes this Advice in, here? How falls the Apoſtle upon this Prohibition of Tales and Fables in this Place? Brings he it in (ſhall we think) by Head and Shoulders, without any Agreement or Coherence with the matter in Hand? Doubtleſs he is alwaies ſeaſonable, in all his Prohibitions, Charges, and Caveats; but eſpecially here, when he ſpeaks immediatly from the Mouth of the Holy-Ghoſt, againſt the Villainy which the Holy-Ghoſt had exprefly, ῥητῶς, in plain terms declared his miſlike of; and probably, the means to prevent and avoid it. And I am very confident, that there is no man, that can give any Reaſon why, wherefore, or upon what account this Charge ſhould be brought in here, unleſs to intimate that Prophane and old Wive's Tales would be a great Motive, meanes and occaſion, by which men ſhould be brought under the Cheat of ſeducing Spirits, and into the

Miſchief

Miſchief of being bewitch'd with the Abominable *Doctrines of Devills*: And therefore, St. *Paul* adviſeth *Timothy*, that, *As he would avoid being cheated by ſeducing Spirits, and the deſperate Doctrine of Devils, ſo he would avoid Prophane and old Wives Tales.* If thou give no heed to theſe, no danger of the other: But, but-little hope of eſcaping the other, if thou give any heed to theſe: This is plain out of the Text, all: And indeed, how pernicious and dangerous ſuch Fables may prove, for the Poyſoning of Mens Souls to the abhorring of Truth, and for the bewitching of them unto moſt Idolatrous Opinions, we may eaſily learn, by theſe two moſt Monſtrous Heterodoxies, *Purgatory*, and *Adoration* of *Images*; both grew from this Root, as I have intimated: and ſo this *Doctrine of Devils* hath too the ſame Original: And this, if any man will but obſerve, and conſider ſeriouſly, he will eaſily find, that this *Babel* of Confuſion, is built meerly upon the Sandy Foundation of Tales and Fables. There are Stories writ, and Laws enacted, concerning Witchcraft, Compact, and Converſe with the Devil: But, ſearch the Matter to the bottom, trace the Hare to the Form, follow the River up to the Fountain; and you'l find

find, old Wives Tales, and Prophane Fables, ſeconded by *Romantick* Inventions, and Poetical Fictions, to be the Original of all. Some Old, Crazie-Brain'd, Doting, Melancholical, Hypocondriack Dreamers in the Paroxyſm of their Diſtempers, ſeem to ſee ſtrange Sights, Creatures, Goblins, Devils, as they think; this they report, with Confidence; the Rabble is credulous, and believes ſtraight; the Diurnallers are willing to ſwell up their Pamphlets, unto Volumes; *Philoſophers* (to ſhew their Wit) undertake to prove all credible, yea neceſſary: Others in their Simplicity, with an abundance of Zeal, and little Wit, (thinking *God*'s Honour is concerned), predicate it: The Shavelings contrive an advantagious Trade out of it: and thereupon (deluding the Civil Magiſtrate, with fair Tales, and goodly Pretences) the Inquiſition-Office is Erected, where the Maſters of that Tyranny, for the feeding of their Unſatisfyable Covetouſneſs, by intolerable Courſes, Tricks, Artifices, and Torments, extort, and Regiſter, what madd Confeſſions they pleaſe, from ignorant, ſimple, beſotted, affrighted, friendleſs, and tender-skin'd Perſons. And now who dares deny, queſtion, or doubt? the Holy Houſe hath concluded

cluded it, in one place, and ſo it muſt be thought a precious Truth, and be brought into Vogue in all places; and yet not ſo much as one wiſe or honeſt Man, ever ſaw, heard, or knew any ſuch thing. I ſhould have added, That Malicious Varlets, underſtanding that, by their Oaths, they might aggrandize their Revenge to the utmoſt in the moſt ſhamefull and moſt painful Death, of their Adverſary, would not ſtick to venter the *peccadillo* of a Perjury, to gratify their Malice; And thus they wrap it up: But, the firſt Original of all was, as I ſaid, Old Wive's Fables, mad Dreams of Dotards, profane Stories, borrowed of Heathens: and thoſe the Apoſtle might eſpecially aim at, in this his Caveat; for, What are all thoſe Wild Tales, among Chriſtians (now, and heretofore) of Witches, Conjurations, raiſing of Devils, &c? but the Revived Fables of the Heathens (under other names) concerning *Tiſiphone*, *Megara*, *Hecate*, &c. and done by their means; of like nature, as are pretended now σεβηλοι μυθοι, becauſe ſuch Lies, Fables, and Tales, were firſt chiefly, and moſt uſed by the Prieſts of *Baal* or *Beel*; to bring that-Idol's Worſhip

into requeſt. The word Βεελζεβουλ and בבעל, differ not much. This once: That ſuch Stories may do much Miſchief, this way, the Holy-Ghoſt himſelf here intimates, by this Caveat, Reject theſe Old Stories, formerly much uſed, concerning *Beel*, or *Baal*. And are ſuch Stories ſufficient grounds for Chriſtians to build ſuch a Doctrine on, that is ſo abuſive, injurious, and intolerable, both in Reſpect of God and Man? Truly, if Men would but ſeriouſly conſider, how much *God* the *Father*, and all the Perſons in the *God-Head*, are concern'd, How much, in Conſequence, if not directly, they are abuſed and blaſphemed by this *Doctrine of Devils*, 'twould terrify any Chriſtian-Soul into an abhorrency of it. Never let it be thought, That theſe Conſequences are meer fallacious Infirmities, from the *Demonologer*'s Doctrine: I appeal to any Man, that hath any Wit, Reaſon, Intellect, Underſtanding, or Senſe, whether all theſe abſurd, and Abominable Conſequences, that I have hinted at, here, and elſ-where, do not *liquidò*, without ſtraining or wringing, genuinely, properly, naturally flow from their Premiſes; and if the Premiſes be naught, the

the naughtineſs of the Concluſion may not be charged on him, that *Logically*, according to right, not fallacious Ratiocionation, infers them: So that, if Men have any care of God's Honour, or their own Salvation; if they will not prefer the Devil before *God*, *Chriſt*, and all that is called *Good*, or *Sacred*; if they will not be the worſt of Idolators, that ever were, or can be imagined, (I omit Murder, the obſtructing of all Judicial Proceeding, the deſtroying of Humane Society, Natural Comfort among Men, and the large Bed-rol of other Groſs Enormities); if they be not for Hell, more than for Heaven; for the bloody old Dragon, (that muſt be bruiſed under our Feet), than for the Brazen Serpent, that muſt be lifted up; If they will not maintain a Doctrine, by which, the moſt malicious and miſchievous Machinations of deſperate Villains, againſt their Innocent Neighbours, may be countenanc'd and incourag'd; If they will not be accounted, nay if they will not really, and in truth, be, in themſelves (and not meerly upon the account of other men) *Renagadoes*, Renouncers, Apoſtates, from the Fundamen-

tal and Architectonical Truths, of Chriſtian Religion, they will not entertain this Helliſh Doctrine; nor (if by miſtake they have heretofore been bewitched into the Conceit of it's Truth,) will perſiſt in it. I have diſcharged mine own Conſcience, and am Innocent, as to the Blood of any Perſon, that ſhall dye, meerly upon the Accuſation of this Guilt, hereafter.

CHAP.

CHAP. XXIX.

An Objection, That Chriſt's *Miracles are no Good Argument to Prove his* Meſſia-Ship, *or* God-Head, *but the Prophecyes that went before of Him, in the Scriptures; or at leaſt not thoſe without theſe.*

THere is indeed another Conceit retrived by a Learned Man, (which I lately met with) fortified both by the Reverend Names of ſome of the Antients, and alſo with a piece of Scripture, 2 *Pet.* 1. 19. *We have a ſurer Word of Prophecy*, &c. Which he applies, or rather oppoſes, to *Chriſts Miracles*, as though they were not convincing enough to prove him to be the *Son of God*, unleſs the Propheſies that went before, of the Miracles that ſhould be Wrought by the *Meſſias*, and his *Miracles*, be found Conſonant, and Agreeing. By *Prophecy* he underſtands, not only Verbal Predictions, of the *Prophets*, concerning *Miracles*, to be done; but the Types and Figures; as alſo the

Stories, and Events, recorded in Scripture. All theſe requiſite to be known, for the inducing of Men to believe, That the *Miracles* of *Chriſt* did prove his *God-Head*. *Anſw.* It is not deny'd, but other things, beſides His Miracles, may be, and are, Arguments of the *God-Head* of our Bleſſed Saviour, as His Miraculous Birth, the Star, the Atteſtation from Heaven, *&c.* as afore; and Propheſies too among the reſt: but this is not the Queſt. but Whether *Chriſts Miracles* alone, by themſelves, do prove it ſufficiently? St. *John* (Chap. 20. 31.) ſayth *they do*, and *Chriſt* (as afore) ſayth it alſo; and I hope that we may believe either of them. 2. This Scripture doth not prove the thing in Queſtion, *viz.* That *Chriſts Miracles* needed the Aſſiſtance of Propheſy to prove what he was: But only, That Propheſyes were a good Argument, yea a better to ſome Men, than ſome others: This is the moſt. 3. If the Knowledge of the *Prophetical Predictions* had been neceſſary for the Beliefe of this, 'twould be hard to ſay, That the *Centurion*, *Matth.* 8. the *Syrophenician*, *Matth.* 15; the Chief Commander, with his party of Souldiers

ers, *Matth.* 27. had believed upon good ground; or that their Faith of *Chriſt's Divinity* was right (though they be commended for it) as not being rightly ſetled or grounded well in them: They were (before they ſaw his Miracles) meer *Heathens*, and ignorant of the *Prophecyes* altogether; Yea, I might doubt, Whether the Apoſtles Faith at firſt, were right, when they believed only, upon the Evidence of that firſt *Miracle*, which he wrought in *Canaa* of *Galilee*, *John* 2. 11. Nay, it might well be doubted, Whether their Faith were Salvifical, all his Life-time, until his Death; notwithſtanding that of *Matth.* 16. 16. *John* 6. 68, 69. For, it ſeems, they were not very well vers'd in the Verbal Predictions, much-leſs in the Types, Figures, Stories, and Events recorded in Scripture; but were ignorant unlearned Men, as to theſe things, untill *Chriſt*, after His Reſurrection, opened their Intellect, that they might underſtand the Hiſtories as well as Myſteries of the Text, being before very ignorant of both. 4. If *Chriſt's Miracles* were not ſufficient by themſelves, to prove His *God-Head*, without the Prophecyes, that is, unleſs, not

only the Verbal Predictions of the *Prophets*, but alſo the Types, Figures, and even the Hiſtory and Events too recorded in Scripture; yea the External Teſtimonies (as Sacrifices, Oracles, and their Ceſſations, to perfect the proofe) do come in alſo; then none, but *great Scholars*, *Helluons Polologers*, *Subtile Allegorizers*, Men of *Rabbinical Phancy*, or of *Origen*'s Humor, can certainly be aſſured, by this Argument taken from his *Miracles*, That *Chriſt* was indeed the *Meſſias*, or *Son of God*. Men of ordinary Knowledge, of common Capacity, of ſmall Reading, narrow Intelligence, *&c.* though never ſo firm Believers, ſincerely Pious and conſcientious Obſervers of the Will of God, ſince they cannot pierce into the Myſtical Types, Obſcure Figures, Ænigmatical Hieroglyphicks, cannot be acquainted with the External Teſtimonies, nor Chymically diſtill plain Hiſtories into Allegories, (notwithſtanding they can, and do read, underſtand, and believe all the Verbal Predictions of the Prophets; yea, and notwithſtanding, they may do, or might ſee Miracles upon Miracles; all the Miracles that *Chriſt* ever did, a Thouſand Mira-

Miracles, one after another; yet can they not with aſſurance conclude *Chriſts God-Head*, by, or from His Miracles. And yet *Chriſt* uſeth this Argument, To prove His *God-Head*; uſeth it often; uſeth it more often, than any other, than all other Arguments, that to that purpoſe he ever uſed; uſeth it as an Irrefragable Argument, *Joh.* 10. 37; uſeth it as an Argument, that leaves Men, who are not convinc'd by it, inexcuſable, *Joh.* 18. 24. And this Argument, Medium, Motive, or Mean, without any other, by and of it ſelf alone, was very many times (we find) ſufficiently convincing; uſeth it over, above, and beyond the Teſtimony of the *Baptiſt*, as a much better Argument; though he were the greateſt of all the *Prophets*, that ever were; the greateſt that was born of Women, for the cleerneſs of his Deſcription and Indigitation of *Chriſt's* Perſon: And therefore as credible in His Teſtimony, as any of the *Verbal Predictions* of any of the *Prophets*; and yet preferreth *Chriſt*, the Argument taken from his Miraculous Works, before the Teſtimony of this, *John* 5. 32, 33, 34. It muſt be therefore of more Strength, than

than any *Verbal Prediction* of any *Prophet's*, whatever. He uſed indeed, too, His *Father's Teſtimony*, as another *Argument* of His *Divinity*, not as a *Medium* to fortify this; and then too, brings in this *Argument* (the other is not brought alone without this) as an equal Concurrent with it. Yea, he uſeth this *Argument* alone, ſingly, by it ſelf, adozen times, at leaſt, without any other annext, either out of *Verbal Predictions* of *Prophets*, *Types*, *Figures*, *Hiſtories*, *Events*, or any ſuch like, to confirm or juſtifie it. He uſeth it thus, ſingly, upon ſeveral Occaſions, unto ſeveral Perſons, ſeverally diſpoſed, to and among Friends and Foes, Believers and Unbelievers, *Neophytes* or Young, and *Mnaſons* or Old Diſciples; Uſeth it as a ſufficient Anſwer alone, to thoſe quarrelſome *Jews*, who were ready to ſnarle at any thing he ſayd; if poſſible there could be any Exception taken at His Words, upon the very Queſtion, *Whether he were the Chriſt or not?* Joh. 10. 21, 25. Chriſt, I ſay, uſed this *Argument* oft, and divers times, upon divers occaſions, to divers perſons, of divers opinions, *&c.* And it cannot, I believe, be proved, That he ever uſed

uſed any other *Argument*, for the Confirmation of this His *Argument*: Nay, it had been a kind of weakneſs in Him, to have uſed this *Argument*, ſingly, ſo often as he doth; (and the Apoſtles too, *Act.* 2. 22. 38. *Rom.* 1. 4. &c.) had it not been in, of, and by it ſelf, ſufficient ſingly: But it ſeems, That *Chriſt*'s Anſwer to *John*'s Diſciples is, by ſome, thought to intimate, That His *Miraculous Works*, needed at leaſt the Aſſiſtance of the *Verbal Predictions* of the *Prophets*, to prove His *God-Head* or *Meſſia-ſhip*, becauſe ſome Words or Things foreſpoken by the Prophet *Eſay*, are included in the Anſwer of *Chriſt* to the *Baptiſt*, *Eſay* 35. 5. with *Luke* 7. 21. *Anſw.* 1. They were another ſort, a divers kind of *Miracles*, that *Chriſt* ſpeakes of, different from thoſe in the *Prophet*. The *Prophet* ſpeaks of *Spiritual Operations* upon the Soul, by Grace, which are rather proper Works of the *Spirit*, than of *Chriſt*: Theſe that *Chriſt* ſpeaks of, were outward, carnal, and upon the Body meerly, and might be done by meer Power, without beſtowing the leaſt ſprinkling of Grace, upon the Subjects. And how

theſe

theſe former ſhould be a clear *Propheſy* or *Diagnoſtick* of the latter, is not ſo plain; or theſe latter be prov'd by the former, to be a *Diagnoſtick* of the *Meſſias*. 2. *Chriſt*'s Anſwer ſent, was not ſo, eſpecially, if at all directed to *John* for his own ſake, or information (He was fully enough before aſſured of *Chriſt*'s *Meſſia ſhip*, and *God-Head*); but to, and for His Diſciples, who in all likely-hood, were as bad Proficients under *John*, and as ignorant of the Scriptures, as were *Chriſt*'s Diſciples under him. And theſe before his Reſurrection knew little of the Scriptures, or of the *Verbal Predictions* of the *Prophets*, much-leſs of *Types* and *Figures*, &c. A meer *Prophetical Word* to them, eſpecially without citing the *Prophet*, and the Place too, would, yea could be but little edifying or convincing. 3. *Chriſt*, nor hints, nor tells them of *Prophetical Predictions*, at all, ſends them not to reading of the *Prophets*, nor aſks them, *What they had Heard, Learned, or Readd in them.* There is nothing in the Paſſage, intimated to this purpoſe: But, he ſets them to employ their Eyes, and Ears, and Thoughts, upon what *Chriſt* had newly

newly done, and was doing; *Tell* John *what you have Seen and Heard done by Me, now.* 4. The things in *Chriſt*'s Anſwer, do but in a ſlender manner agree with the Words of the *Prophet* (to which *Chriſt*, by the Objection, is ſuppoſed to ſend them): the *propheſie* ſpeaks indeed of opening the Eyes of the Blind, unſtopping the Eares of the Deafe, making the Lame to Walk, and the Dumb to Speak, *&c.* *Chriſt*'s Works then in hand, were, beſides the former, *Cleanſing of Lepers, Raiſing the Dead, and Caſting out Devils*; harder things to all Humane Apprehenſion, and Senſe, than thoſe other in the *Prophet.* And was it likely that *Chriſt* did? Or was it a Prudent Courſe, that he ſhould ſend them, for Converſion and Conviction, to a Propheſie, where the eaſier things only were in ſome ſort, predicted, not the harder? Why ſends he them, I ſay, for proof of the eaſier things, to the *Predictions* of the *Prophets*, not of the harder? Were the harder convincing enough of themſelves, when once ſeen, and heatd without any proof, from the *Predictions* of the *Prophets*? Why then

no

no need of proving the eaſier? *Qui potuit ad majora, potuit etiam ad minora.* Theſe prov'd Him to be *Meſſias*, ſufficiently enough, of, and by themſelves: What need more? If he ſent them to the *Prophets*, for proof of the eaſier, That theſe were ſufficient Marks to know the *Meſſias* by; then are the harder needleſs, in vain, and to no purpoſe, inſtanc'd in; which is not tolerable to think. Or was it, That the *Prophets* had no better *Predictions* of the *Meſſias*, but of the eaſier only, not of the harder things, to be done by him, (though theſe doubtleſs were in ſpecial, the Chief Marks of the *Meſſias*). Why then there would ſeem to be ſome Defect in the *Prophetical Predictions*, as wanting ſome of the ſpecial *Characteriſticks*, by which the *Meſſias* might beſt be known? Or, if they were full, and without any Defect, as to their Deſcription of the *Meſſias*, or the Marks of him; then was not *Chriſt* ſo well adviſed, to ſend them to theſe obſcure, and ſubordinate Marks, when there were better and clearer? Or if the *Predictions* of the *Prophets* were full and ſufficient, but yet contained theſe Harder Things, that

that *Chriſt* inſtanceth in, Why then it follows, That theſe Harder Things did not belong to, nor did prove the *Doer*, to be their *Meſſias* expected, but ſome thing higher, better, and more auguſt, as doing greater and harder things, than were, ſhould or could be expected, to be done by their expected *Meſſias*. Which ſhould be ſo hard for them to believe, That they ſhould rather, upon ſuch a Pretence of *Chriſt*, have believed him to be a Jugler, Deceiver or an Impoſtor, as pretending to greater things in ſhew, but did and could do nothing Really, Anſwerably, and in Truth? For, that there could be a greater *MiracleR* than their Expected *Meſſias*, they thought it impoſſible. The Conceit, Apprehenſion, and Belief that they had entertained (and that juſtly) out of the *Predictions* of the *Prophets* urg'd them to think, that all Compariſon with, much more prelation of any perſon, above their *Meſſias*, for any excellency of Operation, would be entertained as incredible and odious. Certainly the *Cleanſing of Lepers*, *Raiſing the Dead*, *Caſting out of Devils*, could hardly be concluded from the ſuppoſed Text of the *Prophet*,

Prophet, or any other ſingle Text, yea or divers; nay not from all the *Prophetical Predictions*, put together; I mean in ſpecial, that Work of *Caſting out Devils* in the *Demonologers Senſe*. This muſt be found (if found at all) in the *Dark Types*, *Ænigmatical Figures*, and *Allegorized Hiſtories*, or the *External Teſtimonies*, not in the *Verbal Predictions* of the *Prophets*, ſure. But it would ſeem very ſtrange that *Chriſt*, who was *the Light of the World, and came purpoſely into the World, to lighten our Darkneſs, and theirs too*, ſhould ſend ſuch dimme-ſighted Perſons, to *Types*, *Figures*, *Hiſtories*, &c. (to name no more) *for the Chief Diagnoſticks, and Characteriſtical Marks of Himſelf*. Marks ought to be plain and obvious, (when from them ſo inveloped with Obſcurity, and Thick Darkneſs, he could hardly be found-out by the moſt Sagacious Perſons, or cleareſt Intellects;) beſides (not to mention, That ſuch a difficult Way of coming to the Knowledge of their *Meſſias*;) eſpecially after ſo many *Verbal Predictions* by the *Prophets*, muſt needs caſt a huge Damp, as to their Comfort, upon the *ſpirits* of his *Expectants*;)

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This might ſeem very Inconſonant to the *Verbal Predictions* of many *Prophets*, which fore-tell an eaſie and clear Way of diſcovering all neceſſary Truths (of which the Knowledge of the *Meſſias* muſt needs be *One*) under the *Goſpel*; *The Spirit of the Lord ſhall reſt upon him*, Eſay 11. 2, 3. &c. *Write the Viſion, make it plain upon Tables*, Hab. ver. 22. *They ſhall not every one teach his Neighbour, ſaying, Know the Lord, but they ſhall all know me*, Jer. 31. 34. *The Word is very nigh thee, in thy very Mouth*, Deut. 30. 14. How could this be, if, notwithſtanding *Chriſt*'s *Miracles*, he could not be known to be the *Meſſias*, not only, not without the *Verbal Predictions* of the *Prophets*, but not without the hardly attained, and, when attained, hardly aſſuring knack of Enucleating or Exentricating the *Types*, *Figures*, *Hiſtories*, &c.? Might it not be objected, That this were but as if a man were ſent to ſeek the proofe of *Notum per ignotius?* as that, When unſkilful Fellows, ſee the Sun ſhining at Noonday, they ſhould not, could not, aſſure themſelves of its ſhining, unleſs they could find it in the *Predictions* of *Aſtro-*

nomers; who (*ex conceſſis ſuppoſitis, & poſtulatis*) from obſcure *Mediums* (as to the Vulgar) have concluded it, That the Sun ſhould or would ſhine, ſuch a Day, at ſuch an Hour? Nay, might it not be objected, by *Aliens* and *Infidels*, That this were but to make, draw, or conclude, *Quidlibet ex quolibet*, Since out of meer *Ænigmatical Types*, *Figures*, *Hiſtories*, ſome *queint Wits*, *Chymical Ingenies*, *Mercurial Intellects*, will eaſily extract any thing, and make it ſeem Plauſible? *Quære*, Whether they might not ſqueeze or wring-out of ſome *Types*, *Figures*, *Hiſtories*, and *Events*, recorded in Scripture, *Mahometiſm* it ſelf, as well as the *Luxuriant Fancies* of *Rapſodical Rabbins*, have (through the *Alimbecke* of *Allegories*, *Caballiſtical* and *Maſſoraitical Criticiſms*, out of *Metaphors*, *Words*, *Phraſes*, and *Ætymons*, pounded, and ſtrained) diſtilled that *Gallimawphey Miſh-maſs*, of moſt Monſtruous, Abſurd, Ridiculous Conceits and Practiſes, which they call the Religion (but better the Extravagant Superſtition) of the beſotted Modern *Jews*. 5. If the *Predictions* of the *Prophets*, concerning the *Miracles* to be done by *Chriſt*, were

were ſo neceſſary, That his *Miracles* were no ſufficient Proofs of his *God-Head*, without the *Atteſtation* of theſe *Predictions*; then, without doubt, were all thoſe *Miracles Predicted*, or at leaſt ought to be (and if ought, were, no doubt) that were fit to be Acted by the *Meſſias*, for the manifeſtation of his Perſon, what he was: But there are no *Predictions* in the *Prophets* (take them in their utmoſt *Latitude*) of ſome *Miracles* that *Chriſt* did, *ex. gr. His turning Water into Wine, His Curſing the Fruitleſs Fig-Tree*; But to omit all the reſt, not of his *Caſting out Devils*, properly ſo called. And therefore *Chriſt* did not at all *Caſt out ſuch Devils*; neither was it fit he ſhould; neither, if he had, would it contribute any thing, to the proof of his *God-Head*; nor was it indeed a *Miracle*, or (which is enough for my purpoſe here) then it was not neceſſary, That the *Miracles* that *Chriſt* did, ſhould be confirmed by *Predictions*, That by them we might believe that *Chriſt* was the *Son of God*: And yet the *Caſting out of Devils*, in any Senſe, ſure (and as I think in the *Demonologer's* Opinion too) was a *Miracle*; yea

in my Senſe, predicted by the *Prophets* alſo, but not in theirs. If it be ſaid, That the *Predicting* of ſome of theſe, that the *Meſſias* would and ought to do, was a ſufficient proof for the Doer of theſe *Miracles*, That he was the *Meſſias*, or the *Son of God*, (I mean only by his own Power) I grant; for where-ever ſome, or but one *Miracle* is done, by a Perſon *Authoritatively*, there without doubt is the divine *Power* or *God-Head*, viſibly. But this helpeth not the *Demonologers* at all, ſince they grant, yield, and plead, That ſome others, both Devils and Men, can, nay have done the very ſelf-ſame *Miracles* that *Chriſt* did; yea that were *predicted* of, and were to be done by, Him. Either therefore theſe *Thaumatourgical Devils* and *Men* have the *Divine Power* reſiant in them; or elſe, The doing of *Miracles*, yea though the very ſame *Miracles* that were predicted by the *Prophets*, of the *Meſſias*, was not indeed ſufficient to prove Him to be the *Meſſias*, who was the *Doer*.

I would willingly know what the Learned Man thinks is ſignified, by that Word of the Apoſtle [*A more ſure Word of Propheſie*]; What? *more ſure*, than

than thoſe *Miracles Chriſt* did openly, before them all, and they ſaw with their very Eyes? Or, *more ſure* than that very *Atteſtation*, which they heard from the Mouth of *God* himſelf, immediately, with their Ears, erect and attentive? If ſo, Then were not theſe Eyes, and theſe Eare-Teſtimonies which they heard and ſaw, fully convincing; did not ariſe to a full Aſſurance of Faith: There might be Dubiety in the Apoſtles themſelves, as to the things they declare unto us, for our Salvation; Notwithſtanding all that they ever heard or ſaw, concerning *Chriſt*; or at leaſt their Informations were ſubordinate, and inferior for Certainty, to theſe Evidences the *Prophets* (and they from the *Prophets*) had. But truly I may as well believe, That the *Prophets* might as eaſily be miſtaken in their Informations, and Predictions, (which were moſtly propoſed to them, in Dreams, Trances, and Dark Repreſentations, upon their Imaginations only,) as the Apoſtles ſhould want any thing, or Degree, of the Higheſt Certainty imaginable, in thoſe things which they heard and ſaw: And upon the account of Aſſurance by theſe means,

propoſe to us to be believed as Salvifical: We have but a doubtful and unſettled Ground of our *Faith* elſe; Why then, might not the Apoſtles, and all Believers ſince, be miſtaken in their Reading and Inextricating of the *Propheſie*, and *Verbal Predictions*, *Events*, *Figures*, &c. recorded in theſe Scriptures, as well as they were, or might be, in thoſe things that they ſaw, or heard, *&c?* Or, if they were infallibly aſſiſted in the one, Why ſhould we doubt of the other? I conceive therefore, that the βεβαιότερον προφητικὸν λόγον, *A more ſure Word of* Propheſie, need not be interpreted, either by the *Comparative*, or *Superlative* muchleſs. If it be referred or oppoſed to the *Miracles* of *Chriſt*, which the *Apoſtles* ſaw him exſert, (there is no Intimation in the Text, that, *That ſure Word of* Propheſie, is at all Referred or Oppoſed to *Chriſt's Miracles*, there being not ſo much as a Hint to his *Miracles* in all that *Chapter*;) or to the *Atteſtation* from *Heaven*, which they heard. But in the *Poſitive*, only, thus; *We have alſo, a Sure, or an Excellent, or a Confirming Word of Propheſie, beſides Chriſt's Miracles*, (if that may be put in)

in) *and the Atteſtation from Heaven.* But, *a ſurer, firmer, ſtronger,* or *better* in the *Comparative* or *Superlative,* than theſe, I much doubt of it, whether this may be right; eſpecially if we conſider what *Chriſt* Himſelf ſaith, *Joh.* 5. 36, 37. *I have greater Witneſs.——The Works that I do——, and the Father Himſelf,* &c. And yet I will not deny, but that, Βεβαιότερον, whether in the *Comparative,* or *Superlative* may well ſtand ſtill, if it be referred to the *Jews* in general, to whom St. *Peter* wrote, (who were, likely, but weak-Believers as yet) the *Propheſies* to them, being the ſureſt, and certaineſt Aſſurances, that they could poſſibly expect, or have: Eſpecially, *Surer than the meer Teſtimony of the Apoſtle,* an ordinary Man, as they might account. But if referred to the Apoſtle, or Apoſtles; It muſt be underſtood only, in the *Poſitive.* The *Apoſtles* could not, by any *Propheſies,* what-ever, have any *ſurer,* or *fuller Teſtimonies* of *Chriſt's God-Head,* than they had by ſeeing his *Miracles,* and hearing the *Approbation* given him by *God* Himſelf. And therefore though Καὶ ἔχομεν, *we have a more ſurer Word,* &c. may ſeem

propoſe to us to be believed as Salvifical: We have but a doubtful and unſettled Ground of our *Faith* elſe; Why then, might not the Apoſtles, and all Believers ſince, be miſtaken in their Reading and Inextricating of the *Propheſie*, and *Verbal Predictions*, *Events*, *Figures*, &c. recorded in theſe Scriptures, as well as they were, or might be, in thoſe things that they ſaw, or heard, *&c?* Or, if they were infallibly aſſiſted in the one, Why ſhould we doubt of the other? I conceive therefore, that the βεβαιότερον προφητικὸν λόγον, *A more ſure Word of Propheſie*, need not be interpreted, either by the *Comparative*, or *Superlative* muchleſs. If it be referred or oppoſed to the *Miracles* of *Chriſt*, which the *Apoſtles* ſaw him exſert, (there is no Intimation in the Text, that, *That ſure Word of Propheſie*, is at all Referred or Oppoſed to *Chriſt's Miracles*, there being not ſo much as a Hint to his *Miracles* in all that *Chapter*;) or to the *Atteſtation* from *Heaven*, which they heard. But in the *Poſitive*, only, thus; *We have alſo, a Sure, or an Excellent, or a Confirming Word of Propheſie, beſides Chriſt's Miracles*, (if that may be put in)

in) *and the Atteſtation from Heaven.* But, *a ſurer, firmer, ſtronger,* or *better* in the *Comparative* or *Superlative,* than theſe, I much doubt of it, whether this may be right; eſpecially if we conſider what *Chriſt* Himſelf ſaith, *Joh.* 5. 36, 37. *I have greater Witneſs.* —— *The Works that I do* ——, *and the Father Himſelf,* &c. And yet I will not deny, but that, Βεβαιότερον, whether in the *Comparative,* or *Superlative* may well ſtand ſtill, if it be referred to the *Jews* in general, to whom St. *Peter* wrote, (who were, likely, but weak-Believers as yet) the *Propheſies* to them, being the ſureſt, and certaineſt Aſſurances, that they could poſſibly expect, or have: Eſpecially, *Surer than the meer Teſtimony of the Apoſtle,* an ordinary Man, as they might account. But if referred to the Apoſtle, or Apoſtles; It muſt be underſtood only, in the *Poſitive.* The *Apoſtles* could not, by any *Propheſies,* what-ever, have any *ſurer,* or *fuller Teſtimonies* of *Chriſt's God-Head,* than they had by ſeeing his *Miracles,* and hearing the *Approbation* given him by *God* Himſelf. And therefore though Καὶ ἔχομεν, *we have a more ſurer Word,* &c. may ſeem

to referr unto, and to include the *Apoſtle* himſelf; yet ſince he comes in afterward with ὑμῶς, &c. *Yee do well, That you give heed*, &c. it ſeems, That he ſpeaks not Diſtributingly, in reſpect of himſelf, or the other *Apoſtles*, who ſaw and heard as much as he did, but of the *Jewiſh Nation* Collectively; or eſpecially of theſe, that were παρεπίδημοι διασπορας, Strangers at home, and diſperſed throughout, *&c.* and conſequently might not be acquainted, ſo well, with, at leaſt, had not ſeen the Wonderful *Miracles* of *Chriſt.* Such Men, no doubt, could not do better, than *Give heed to the Prophetical Word*, till a better clearer Evidence, or ſtronger Ground of *Faith* appeared to them. *Ye do well that ye give heed to it, as to a Light, ſhining in a Dark Place, untill the Day dawne, and the Day-Star ariſe*, &c. Or, till ye be better ſettled, inſtructed, enlightened, and eſtabliſhed in the *Doctrine of Chriſt.*

But, in ſhort; *Propheſies* to the *Jews* were an Aſſurance, 1. That a *Meſſias*, or *Saviour* was to Come. 2. That comming, He ſhould do great *Works* or *Miracles.* 3. That by the *Works*, he

ſhould

ſhould do, they might know him to be the *Meſſias:* but untill he came and did ſuch *Works*, they were in the dark ſtill; though the *Propheſies* were a kind of Candle to them. But when *Chriſt* was once come, and had done theſe great *Works*, and they ſaw them, then, *The Day dawned, the Light appeared, and the Sun ſhone brightly:* Then no longer need, or uſe of a Candle; For, as They ſaid to their Neighbor; *Now, we Believe, not becauſe of thy Word; but becauſe we have heard him our ſelves:* So might the *Jews* ſay, *Not becauſe we have ſome Glimmering Light of the Prophets, but becauſe we have ſeen his Works* (which by, of, from, and through themſelves bear witneſs, That he is the Son of God) *do we believe him.* What need of a Candle? The Sun it ſelf ſhineth; and when the Sun ſhineth, then they that walk in Darkneſs, and in the Shaddow of Death before, may ſee as plainly, clearly, and diſtinctly, as they that formerly could ſee, indeed, ſome-what better, by their Candle. The *Gentiles* too, might know Him, then, to be the *Meſſias*, or *Son of God*, by his *Works*, as well as the *Jews*, with all the help of their *Propheſies.*

pheſies. For, as the *Propheſies* told them, *That the Meſſias ſhould do ſuch Works, as no man elſe did, or could:* So, right Reaſon it ſelf taught the *Gentiles, That none could alter, or act beſides, above, or contrary to, the courſe of Nature, as* Chriſt *did, but* God. *God,* therefore, *Chriſt* muſt needs be, ſince he Acted thus, as I have ſhewed elſewhere, and is evident, *Joh.* 4. 50.—*Matth.* 27. 54—. *Luk.* 17. 16.—18. *Act.* 13. 12. *Act.* 14. 11. *Act.* 17. & 28. 6. When they once apprehended the Work to be *miraculous*, they preſently conclude, *That a Divine Power was the Agent.*

But this is enough, for this *Objection:* For, there is indeed nothing of weight in it, at all. The *Propoſition* is, *Chriſt's Miracles of themſelves* (as He himſelf teſtifieth) *prove his God-Head.* The *Objection* is, *We have a ſurer Word of Propheſie.* I aſk, *ſurer,* than what? What, than his *Miracles?* How doth? how can? this appear from this Text, 2 *Pet.* 1. 19? How is it poſſible, That the *ſurer VVord* can be oppoſed to *Chriſt's Miracles,* when there is not ſo much as one *VVord, Syllable,* or *Hint,* in all this *Paſſage, Chapter,*

or

or *Epistle*, nay in either of the *Epistles*, that points to *Christ*'s *Miracles* at all; much less to an *Opposition* or *Subordination* of them to the *prophesies*, in point of proofe, for the Evidencing of his *God-Head*? But, let it be granted, That the *Prophesies* are *a surer VVord* of proofe than *Christ*'s *Miracles*; yet will it not follow, That *Christ*'s *Miracles* are no *sufficient* or *sure* proofs: Proofs they may be, yea *sure* and *sufficient* Proofs, (which is enough for my business) though they be not so *sure* and *sufficient* Proofs, (to grant that too), as the *Prophecyes*. But, what needs more? Take *sure VVord* either in the *Positive*, or *Comparative*; yet being here not referred to *Christ*'s *Miracles*, but to some thing else, and that too in respect of some Men only, (that were not well acquainted with his *Miracles*, or possibly, did not yet believe he had ever done any such *Miraculous VVorks*,) it can be no argument at all, That *Christs Miracles* alone, were no *sure* or *sufficient Argument* of his *God-Head*.

I fear the Learned Man was so bewitched with that most Monstrous, but most Absurd and Ridiculous *Legend* of

Doctor

Doctor *Dee's Converſing with Spirits*; becauſe he had retrived it from Duſt and Rottenneſs, where it ought to have periſh'd Everlaſtingly; unleſs in Providence it be reſerv'd as a *Monument* of the Impudent Knavery, ſome Deſperate *Varlets* will venter on: or of the Monſtrous Credulity, ſome beſotted *Melancholicoes* may be inveigled into:) That he Strains, or Tuggs, might and main, Hook and Nail, to make his *Devil*, if poſſible, Æquipollent, to *Chriſt* our *Saviour*, if not Superexcellent for Power of *Miracles*, and moſt ſtupend *Operations*, above Him.

CHAP.

CHAP. XXX.

A Reply to the Objection, againſt the Book called, The Caſe of Witchcraft, Debated.

THat it is *Paſſion*, or *Prepoſſeſſion*, That engageth the Learned Man, to be ſo earneſt for the *Power of Devils*, ſeemeth clear to me from the *petty Cavils*, he hath againſt that *Judicious Book* called, *The Queſtion of VVitchcraft, Debated*; (*Debated*, not *Stated*; but with Modeſty enough, if not too much, *Debated*) a *Book*, that contains more *good Reaſon*, *true Religion*, and *right Chriſtianity*, than all thoſe Lumps, and Cart-Loads of Luggage, that hath been Fardled up, by all the Faggeters of *Demonologiſtical VVinter-Tales*, and *Witchcraftical Legendaries*; ſince they firſt begun to foul clean Paper. His firſt Attempt is, To prove againſt that Ingenious *Author* that *Caſaph* ſignifies in *Scripture*, (*Witches*, *i. e.* ſuch *Perſons*, as acted by a Power derived to them from the Devil, and not *mock-Miraclers*; *Impoſtors*, or *Jugglers*;

lers; becauſe moſt, if not all, *Tranſlators*, (and he reckons up many names) ſo interpret it; but he leaves out *Joſephus*, and the *Septuagint*, who being *Natural Jews*, and *Great Scholars* to boot, counterballance all the other *great* Names: Eſpecially, ſince they were Perſons that lived long before this *Doctrine of Devils* was hatch'd; and ſo more likely, to be more *Unbyaſſed Interpreters*, than thoſe who lived, after the World was bewitched with that *monſtruous Opinion*. *Joſephus*, without doubt, was as *Antient*, as any of his *Interpreters*; nay, they meer *Youngſters*, in reſpect of him, all. And for the *Septuagint*, they were at leaſt 350. Years Elder than his *Eldeſt Interpreters*; who yet by his own *Confeſſion*, *pag.* 180. interpret *Caſaph* by φαρμακος, *i. e. Veneficus*. Beſides, what-ever his *Interpreters* were, they had but the word, *Caſaph*, the *Etymon*, and the uſe of that Word, or the Coherence of the *Text*, To guide them into the *Interpretation* of it: And all theſe have we now, as well as they; 1. For the Word, we may ſay it boldly, It doth not in, of, or by it ſelf, ſignifie a *Witch*, *i. e.* One that is in Compact with the Devil;

Devil; for, neither is Compact, nor Devil included in the *Notion* of it. But only, a Covering, Changing, or Altering the outward Face, or Appearance of things, which may be done many wayes, without the Intervention of Devils; Yea, cannot be done by any Aſſiſtance from them. 2. For the uſe of the word, *Joſephus*, and the *Septuagint*, interpreting it *Poyſoner*; it is more than probable, that this was the moſt uſual *Senſe* of it. 3. For the Coherence of the *Text*, it is never any where uſed in *Scripture*, where the *ſenſe* of the *Context*, doth not plainly Determine it, to *Impoſtor*, *Spiritual Poyſoner*, *Jugler*, or *Deceiver*, rather than to *Witch*, in the *Demonologiſt's Senſe*, all the *Scripture* over; as is plain, if any man, do but unbyaſſedly conſider the ſeveral places, where the word is uſed, as I have intimated afore. Yea, when the Learned man comes to give the Words of the *Interpreters*, they are but theſe, *Magus*, *Maleficus*, (or *Veneficus*, for that's the Word he proceeds on, in his *Deſcant*) and *Præſtigiator*, &c. which are ſo far from intimating his *Witches*, as *Latro*, in *Latin*, is from ſignifying a *Regicide*; or (to uſe his own Terms)

as

as far as *Lapis* is from ſignifying a *pumice*; or *Panis*, a *Wafer-Cake*. The Words, not any of them, in any ſort, intimating the Thing they are produc'd for.

Firſt, *Magus*, is properly, a great *Naturaliſt*, or a Perſon well ſkil'd in the Courſes and Operations of *Nature*: improperly, and by Abuſe, a Fellow that pretending to do great things, (in cheat) *Supernaturally*, with much *Artifice*, and *Cunning*, makes uſe only of ſome *Natural Operations*, that be ſomewhat unuſual, and not ordinarily known, to deceive the Simple. 2. *Veneficus* is a *Poyſoner*, and cannot well be hal'd in, to ſignifie any thing elſe, at leaſt not one, that by a power derived from the Devil, can, or doth do, ſtrange things; No more than *Beneficus*, or *Salvificus* can ſignifie a *Perſon*, that by Influence from an *Angel*, can work *Miracles*. It is true, becauſe ſome of theſe Villains, with ſo much Cunning, and Artifice, exerciſed this their Wickedneſs, That ordinarily it was not conceived, how they could effect their Miſchiefs, without the Intervention of ſome *Supernatural Aſſiſtance*. *Veneficus*, might abuſively, be uſurped for one that dealt with

Evil

Evil Spirits. But as there, nor are now, nor ever were, any such Persons: So, nor did, doth, nor can that *Word*, properly, signifie any such thing; and therefore the *Poets*, themselves, the first Finders, Makers, and Fathers of *Witches*, *Virgil*, *Horace*, *Ovid*, *Lucan*, *Tibullus*, *Homer*, &c. bring them in still as gathering, mixing, and compounding, *Poysonous Herbs*, and such *deleterious stuffe*; by which they acted their strangest, and most stupend *Mischiefs*. And because, vulgarly, it was not known, how their strange Effects were produced, It was thought *generally*; especially by the *Rabble*, and possibly by some others who were look't upon, by themselves, and others too, as Wise-men, (as the Effects wrought now by the *Magnetick Powder*, and the *Weapon-Salve*, are by some, who reckon themselves no mean *Scioliſts*) that they acted altogether, by the Assistance of some *Dæmons*, when they wrought any unusual *Feats*. But *Poysoner* is the signification of the word *Veneficus*; and the Practise of those that were so called, was *Poysoning*; as I could instance in all the fore-named *Poets*, and others, besides these: But I will here only make use of *Lucan*, as he is Transla-

ted into *Engliſh*, that it may the better be underſtood by the vulgar. *Sextus Pompeius* comes to that notorious *Cheat* or *Witch*, *Erichtho*, to underſtand the fatal Iſſue of the *Pharſalian Battail*; which ſhe (in ſome ſort) cheatingly undertakes to diſcover; and having found a Carcaſs fit for the purpoſe, (you muſt permit *Poets*, to fancy what Fooleries they pleaſe, eſpecially when they ſpeak of *Witches*) ſhe falls to her *Witchcraft*; but how? Mark!

(*ſupplet*,
Pectora cùm primùm ferventi ſanguine
Vulneribus laxata ſuis, taboq; medullas
Alluit, et virus largè lunare miniſtrat;
Hinc quicquid fato genuit Natura ſiniſtro,
Miſcetur; non ſpuma Canum (*quibus unda timori eſt*),
(*en æ*
Viſcera non Lyncis, *non diræ nodus* Hy-
Deſnit, & Cervi paſti ſerpente medulla;
Non puppim retinens Euro tendente rudentes.
In mediis Echinëis *aquis; oculique Draconum,*
Quæq; ſonant fatâ tepefacta ſub alite Saxa;
Non Arabum *volucer Serpens, innataq; rubris*

Equo-

Æquoribus cuſtos pretioſæ vipera conchæ,
Aut viventis adhuc Lybici membrana Ceraſtæ.

Engliſhed thus.

Then with warm Blood, opening freſh Wounds, ſhe fills
Its Breaſt; and gore to the inward Parts diſtills:
Of the Moon's Poyſonous Jelly, ſtore ſhe takes,
And all the hurtful Brood, that Nature makes;
Foam of mad-Doggs (which ſight of Water dread),
The pith of Staggs, with Serpents nouriſhed,
Was mixed there; The dire Hyena's *knot,*
The ſpotted Lynx *his Bowels wanted not;*
Nor that ſmall-Fiſh, whoſe ſtrength, though Eurus riſe,
Can ſtay the courſe of Shipps; The Dragon's eyes.
The ſounding Stone, that brooding Eagles make
Warm in their neſts; The Arabian *nimble Snake,*
The Red-Sea Viper, precious Gemms that kept;

Skins from the alive Lybian *Cerastes*
ſtript;
The Phœnix Aſhes, laid in Arabie:
With theſe when vile and nameleſs Poyſon
ſhe
Had mixt, and leafs fil'd with Inchant-
ments ſtrong,
And Herbs which her dire Mouth had ſpitt
upon,
What Poyſon did ſhe on the World be-
ſtow!

Poyſon, I ſay, was the thing which ſhe, and all the reſt of them made uſe of, for the doing of the ſtrangeſt *Feats*, that are reported to be done at any time, by any of them. From this their courſe, are they properly called *Veneficæ*, or *Poyſoners*, and from nothing elſe; though they ſometimes alſo uſed *horrid VVords*, *fearful Execrations*, and *belliſh Curſes*, To amuſe their Worſhippers; or elſe, poſſibly: To caſt themſelves into *Rapturous Trances*.

3*dly*. For *Præſtigiator*, it is meerly a *Jugler*, *Impoſtor*, *Cozener* or *Deceiver*; a Knave that deludes by *Gloſſes*, *Fucuſſes*, *Artificial Feats*, *Tricks*, and *Slights*, &c. *Quum fucatur atq; prælinitur, fit præſtigioſum.* A. Gellius. lib. 7. cap. 14.

And

And he was a notable *Critick* upon words: Indeed our *Opponent* descants much upon this Word, as though *Præstigiator*, and *Perstringitor* were all one; and would needs make it to be a *Dazler*, or holder of mens Eyes, by the Devil's help: And for this there is a *VVinter-Tale* hinted at, and that is the Proof. But to say no more of such a Foppery, but what I have said often; If the Devil can delude one of our *Senses*, as that of *Seeing*, he can all our *Senses*, as well, and as easily, as oft, as he will. And thus we should not be any thing the wiser, but the simpler; notwithstanding all the helps we can have, from any, or all our *Senses*: And if our *senses* may generally be deluded, so may our *Intellects*, if not, must: The *Intellect*, for information, depends upon the *Senses*; at least, for all its knowledg in, or of, *Material*, and *External* things.

The 2. *Snap* is, That φαρμακεὺς doth not in any good Antient *Author* signifie *Impostor*: And yet St. *John*, a pretty good, and a pretty Antient *Author* too, useth φαρμακέια for *Cheat*, *Delusion*, *Imposture*, or *Spiritual* Poysoning, Rev. 18. 23. And φαρμακεὺς for such *Varlets*, as make use of such *Knaveries* or *Impostures*, Rev. 21.

8. & 22. 15. He ſpeaketh doubtleſs of thoſe Deluſive and Cheating Courſes, that the *Anti-Chriſtian*'s did, or would uſe, to inveigle the World, into their *Superſtition* and *Idolatry*. And hath not, will not, is not, the *Anti-Chriſtian Superſtition*, upheld by *Jugglers*, *Impoſtures*, or *Spiritual Poyſonings*, more than by any thing elſe?

Thirdly, Whereas it is ſaid by the *Debater*, That *Kings*, *Princes*, *Prieſts*, *Philoſophers*, and ſuch Perſons only, are in Scripture called *Mecaſhaphim*, or *Witches*; The *Opponent* (indeed) denies this; but proves nothing to the contrary; nor can it, indeed, be proved, That this Term in *Scripture* is ever appliable to *Inferior Varlets*, *Contemptible Wretches*, or *Decrepit old-Haggs*: But this is nothing to the purpoſe, and as little is that which is brought-in concerning *Julian*, and ſome *Popes*. For, that many things concerning them, on both ſides, have been meer Lies, and Scandalous Calumnies; I thought till now, that no man of Judgement would deny, or doubt of. *Julian*, and thoſe *Popes*, counted them *Witches*, that were not of their *Faction*; and they that were not of their *Faction* called Them, *viz.* *Julian* and the *Popes*, *Witches*, and

and *Sorcerers.* I was about to make a Queſtion of it, Whether there were any Truth on either ſide? But no need of a Queſtion, when there was mutually ſuch *Spight, Malice,* and more than *Vatinian Hatred* between them: There was ſmall hope (ſure) of much Truth, in their *Philippical Invectives*, one againſt the other. Thus far the Learned man gets no ground of his Adverſary, but rather ſticks in the mire. Oh! but then, *Fourthly,* (this is a deadly Thruſt, and he crows as Conquerour) The *Sadduces* deny'd *Angels* too, as well as the Being of *Witches,* and *Devils*; there can therefore, nothing be inferred from their *Negative,* in this *Particular: Anſw.* True; they deny'd both *Angels* and *Devils*; and it was without doubt their great Error, that they did ſo. And yet was it not, poſſibly, ſo great an Error in them, To deny the being of *Permanent Angels* (this ſome think is not ſo clear, evident, and convincingly deduced out of *Moſes,* without the Aſſiſtance of ſome other *Scriptures*; and the *Sadduces* acknowledged no *Scriptures, Divine,* but the *Pentateuch*) as to deny *The being of evil Spirits,* or *Devils*; eſpecially, 1. If (as it is ſaid) there be in *Moſes,* (the Word of

Moſes being the Word of *God* to them) ſuch a plain Word, as clearly ſignifies *Devil*, and *Dealers* with *Devils*. 2. If there be ſuch a *Law*, ſo plain in *Moſes* too, *That he that ran might read, and underſtand it*: (Sure *Capital Laws* ought to run in ſuch plain Characters, that the Crime and Punishment might be *intelligible* at firſt ſight) againſt ſuch Dealers with *Devils*. 3. If the Practiſe of Dealing with *Devils*, had been ſo general among the *Jews*, both in the *ſuperior* and *inferior* People too. 4. If there were ſuch a number of *Demoniacks*, or men poſſeſſed with *Devils*, at all times, in every corner of the *Country*, throughout the Land of *Judea*, and the *Countries* adjacent. And, 5. If there were ſuch a *ſtanding*, *conſtant*, *ſettled courſe*, *order*, *practice*, *exerciſe*, or *office*, of *Exorciſts*; who could, and uſually did, *Caſt out Devils*, as eaſily as an *Ape* cracks *Nuts*. 6. If they could hear *Devils* talk, diſcourſe, and dialogize within the poſſeſſed Perſons, cry, roar, howl, bellow, ſcreetch, as they were diſpoſſeſſed, and could know them certainly to be *Devils*, by their *unimitable tones*, *noyſes*, *ſhreeks*, *lamentations*; as eaſily as they could know and diſtinguiſh a *Lion* by his roaring,

ring, from a *Sheep*, that could only bleat (all theſe gallant fine pretty Fopperies do *Demonologers*, predicate concerning their *Devils*). 7. If it were ſo evidently clear to men of *common ſenſe*, That they were indeed, and really, *Devils* that were *caſt out* (the *Exorciſts* commanding the *Devils* to do ſomething that might ſenſibly witneſs the Preſence of a *Supernatural Power*, as Doctor *M. C. p. 77. Cred.* and *Incred.* in *Nat.*); though the *Demonologers* have not given us to underſtand, as yet, of what *ſhape*, *form*, *figure*, or *color*, theſe *Ejected Devils* were; or what kind of *ſound*, *tone*, *noyſe*, *ſmell*, *touch*, or *taſte*, at their *Ejection* they yielded; or at what *hole*, or *paſſage* before, or behind, they came out,); Then I ſay, it had been unlikely, very unlikely, and moſt improbable, if not altogether impoſſible, That the *Sadduces* (being ſuch Wiſe men, ſome of them, and ſuch a conſiderable number, that they might amount to a third, or, at leaſt, to a fourth part of the People among the *Jews*, at moſt times, for many ſucceſſive *Generations*;) ſhould have diſbelieved the being of *Witches*, or *Devils*, though they did deny the *Exiſtency* of *Angels*. Of which they had not half ſo ma-

ny,

ny, or half ſo good, Convincing *Arguments.*

It is almoſt impoſſible, to conceive, That there ſhould be in *England*, a great number, as, at leaſt, the third part of the *Kingdome*, *wiſe*, *diſcreet*, and *intelligent Perſons*, in every other thing; yea and they *Magiſtrates*, and *Officers* of *Juſtice*, ſome of them, very often, if not at all times, and that for many *Generations* paſt, ſucceſſively ſtill, and at this preſent too; who ſhould, (notwithſtanding they knew the *Laws*, *Cuſtomes*, and *Statutes*, of the *Nation* (all written in plain *Engliſh*, and *Intelligible Termes*, againſt *Whores* and *Thieves*); had heard the *Proofs*, and thoſe upon *Oath*, by honeſt and ſober men, brought againſt; and had been preſent at the *Voluntary Confeſſions*, made by ſuch *Varlets*, of ſuch their *Villanies*; had been informed by men of unqueſtionable *Credit*, That there were not only, ſome baſe *People*, but alſo *Perſons*, Eminent in *Authority*, who practiſed themſelves, invited, and countenanced others to, and in theſe *Villanies*; nay, had ſeen as much with their own Eyes, as could be ſworne againſt, or confeſt, by ſuch *Varlets*; and had ſeen their *Execution*, &c: I ſay, is

it possible, to conceive, That there should be such a Race of men, for so many *Generations* together, who being fully informed thus, of the Practices of such *Rogues*) should believe, That there, nor are, nor ever were, nor can be, any such *Persons*, as *Thieves* or *Whores* in *England*? Is it possible to conceive this? Suppose we, That there was once one *Anaxagoras*, a *singular*, *Self-conceited Fanciful*, *Wilful*, and *Paradoxical Fellow* in the *World*, who would not, or could not believe, That the *Snow* was White, as he pretended; yet, That there should be a *Race*, a *Generation*, an *Innumerable Company* of *Men*; that for many *Ages*, one after another, *Successively*, should disbelieve *matters* of *Fact*, so openly, notoriously, convincingly, attested to them, by *Oath*, *Confession*, *Judicial Sentences*, by their own *Ocular Vision*, *auricular Hearing*, and by the *Attestation* and *Detestation* of their *God*, (whom they think it a *piacle* to disbelieve) is not at all, in any sort, to be thought Credible. Men cannot believe, or disbelieve, what they please, especially in such things as come under *Sense*. When the *Sun* shines, men, especially men in their Wits, and that have as clear Eyes,

Eyes, and Ingenies, as any other men, cannot but believe that it ſhineth: And truly it was as evident, as that the *Sun* ſhines at *Noon-day*, That there were *Witches*, and *evil Spirits*, (that enabled thoſe *Witches*) if it be true what the *Demonologers* ſay of *Witches*; among the *Jews*. And therefore either the *Sadducees* did not, yea could not, poſſibly, diſbelieve *Witchcraft* (which is abſolutely falſe); or elſe *Demonologers* invent, ſuggeſt, and obtrude, many *groſs*, *groundleſs*, *monſtrous*, and *incredible Lies*, upon the People, (which is undoubtedly a *Truth*). The *Argument* drawn from the *Opinion* of the *Sadducees* is unanſwerable, by all the *Demonologers* in *Chriſtendome*, (and I think there are very few without the Compaſs of that *Circle*) if they will ſtand ingenuouſly to their own *Poſitions*, to their *Principles*, *Comments*, or *Interpretations*; and not uſe *Witchcraft* indeed, that is, *Tergiverſations*, *Subterfuges*, and *Cheating Evaſions*.

5. To that which is ſaid by the *Debater*, *That the Scripture-Witches acted openly, our Suppoſed-Witches but in the dark.* It is remooted, indeed; There was a *Law* among the *Jews*, by which *Witches*, i. e. *Perſons that acted by the Devil*,

Devil, were to be punished with Death. *Answ.* But this rests yet to be proved. 2. *That that Law was repeated more than once,* that is often. *Answ.* This is not at all made to appear, nor can it appear; The *Law* meant, no doubt, is that, *Ex.* 22. 18. but much mistaken in the *Interpretation*; and never any where else at all repeated, that I can find. There is indeed, *Lev.* 20. 27. another *Law for the putting to death of the* Shoel. Ob. *and the* Iddeoni; that is, (as our *Translation*) *Those that have Familiar Spirits, and Wizzards.* But that doth no more prove, That the *Law* against the *Cashaphim* is more than once repeated, than if a man should say, Because there is one *Law*, in *England* and no more but one, and that one but once mentioned, That the *Capuchins* should be put to death; but another, That the *Jesuites* should be put to death too: That, therefore, there be more *Laws* in *England* than one, and that one twice at least repeated, for the destroying of the *Capuchins*: The *Capuchins* no more deserting from the *Jesuites*, than the *Cashaphim* did from the *Shoel.* Ob. and the *Iddeoni.* 3. *Many were put to death by that* Law, *for acting against it.* *Answ.* But it will never

ver be proved, this, of many; nay nor that ſo much as one man ever acted, or was deſtroyed among the *Jews*, for acting by a Power derived from the *Devil* upon Compact. What-ever beſotted *Rabbins*, and *Rabbiniſtical* men prate, I know not, I paſs not, I care not; There is no *Text* for it. 4. *They acted this Villainy cloſely then, as now*, as 'tis ſaid of ſome of them. *An.* 1. But this is not prov'd, except it be by a confident *Queſtion*, [Who can believe otherwiſe?] Kings, Queens, Princes, Prieſts, *Philoſophers*, &c. acted it openly; there could, therefore, doubtleſs, have been no great danger; then, at leaſt, when thoſe ſo openly acted it; had the *Inferiours* acted it ſo too. 2. If they acted it ſo cloſely, How were they then found out, or diſcovered? There was no *Inquiſition* then eſtabliſh'd: There were no *Witch-finders*, nor, muchleſs, *Witch-makers*, among the *People*, then, as there are now; and ſome of them *ſage Philoſophers, learned Criticks*, and *great Divines*. 6. The *Argument*, That the Opinion of *Witchcraft* is *Derogatory to God's Honour*; *as ſetting up many* Gods *is ſlubber'd over, with that weak, ſilly, if not blaſphemous Evaſion, viz. God's Permiſſion in reſpect of Devils*;

and

and the Passage in Job *brought in, to Countenance it.* But to reply to this, in short; The *Devil*, with all his *Devilship*, though *God* give him Rope enough, as much as he can wish, cannot possibly do those *Works*, which he *Attributes* to him, as being Acts properly belonging to *God*, as *God*; and for the *Interpretation*, that he brings, *viz.* That the Messengers were *Incarnate Devils*; The *Sabæans*, and the *Chaldæans*, were men Possessed with *Devils*, or so many *Devils* in the shape of men; it is doubtless so gross a Wildness, that the most blindly-Obedient *Papists*, or *Paynims*, besottedly credulous, would be much puzled to give any *Credit* to it. Truly, he might as well have brought in the *Wildest Tales* of *Apuleius* in his *Golden Ass*; or the *Legends* of those *Conventiclers*, in the *Second Council* of *NICE*; or the Monstrous *Figments* of those long, gray-bearded *Fellows*, that *Lucian* mentions, in his *Philopseudeus*. (*Apuleius was* a great *Platonist*; the *Nicene* men, *grave Seigniours*, and the others *Eminent Philosophers*, of the most predicated *Sects*, throughout the whole World.) Could any of these lye? And yet all these as *Credible*, as the *Wild Conceits* of the Learned

ned man here. Oh! but *Seventhly*, Men generally, yea *Physitians* and *Naturallists*; and the best (who are best able to judg) have concluded, There are *Witches*. *Answ.* As great *Naturallists*, *Physitians*, and *Philosophers* too; yea, whole *Schools*, *Colledges*, *Professions*, *Sects*, (not single Persons only) have thought the contrary, and that upon better Grounds; This I have shewed already in several places sufficiently. Nay, our Learned *Antagonist* himself, even here too, tells us; *That not only several* Naturallists, *and expert* Physitians *in particular, but the* Arabs *generally* (who were as great *Naturallists*, and *Physitians* as ever any part of the World, could boast of) *have denyed* Witches. Yea, I believe there are within this *Kingdome*, at this very present time, a considerable number of Excellent *Physitians* (and ere men can come to be Excellent *Physitians*, they must be good *Philosophers*, and *Experimental Naturallists*, first) that will count it Scandal, to have it reported of them, That they ever were (at least since they came to their *Acme*, in that noble *Profession*) so puzled in any *Disease*, as that they could not find out, or at least guess at, the *Causes*, *Nature*, *Symptoms*,

Symtoms of it; and all as *Natural*, yea, and preſcribe hopeful *Methods*, *Indications*, *Courſes*, and *Means*, (the *Diſeaſe* being *Naturally curable*, and *Application ſeaſonably* made) without flying to that abſurd *Aſylum* of *Ignorance*, *Lazineſs*, *Superſtition*, or (poſſibly ſome thing worſe) *Witchery*, or *Poſſeſſion*.

The laſt *Attempt* againſt the Ingenious and Ingenuous *Debater*, is, A joyning with the *Papiſts* (whoſe *Intereſt* is much concern'd, and moſt of their *Superſtitions* upheld, by this *Doctrine of Devils*,) to *mutilate*, and *circumciſe* that *Antient Council* of *Ancyra*; and not that *Council* only, but all other *Councils* elſe, beſides, according to his Reaſonings: *For*, ſaith he, *In theſe Collections*, (*that is of the Councils in general*) *different Peeces*, *of different Times*, *and Authors*, *are patch'd up together*; *and that this is ſure enough*, *is acknowledged by all men*. But if it be thus, What Eſteem or Credit is there to be yielded, by any man, to any of thoſe *Collections*, or *Councils*, now extant? Men, at leaſt, may cut off, thus, what *Collops* they will, at any time, when any things in thoſe *Councils* make againſt their purpoſe. We muſt of neceſſity have

ned man here. Oh! but *Seventhly*, Men generally, yea *Physitians* and *Naturallists*; and the best (who are best able to judg) have concluded, There are *Witches*. *Answ.* As great *Naturallists*, *Physitians*, and *Philosophers* too; yea, whole *Schools*, *Colledges*, *Professions*, *Sects*, (not single Persons only) have thought the contrary, and that upon better Grounds; This I have shewed already in several places sufficiently. Nay, our Learned *Antagonist* himself, even here too, tells us; *That not only several* Naturallists, *and expert* Physitians *in particular, but the* Arabs *generally* (who were as great *Naturallists*, and *Physitians* as ever any part of the World, could boast of) *have denyed* Witches. Yea, I believe there are within this *Kingdome*, at this very present time, a considerable number of Excellent *Physitians* (and ere men can come to be Excellent *Physitians*, they must be good *Philosophers*, and *Experimental Naturallists*, first) that will count it Scandal, to have it reported of them, That they ever were (at least since they came to their *Acme*, in that noble *Profession*) so puzled in any *Disease*, as that they could not find out, or at least guess at, the *Causes*, *Nature*, *Symptoms*,

Symtoms of it; and all as *Natural*, yea, and prescribe hopeful *Methods*, *Indications*, *Courses*, and *Means*, (the *Disease* being *Naturally curable*, and *Application seasonably* made) without flying to that absurd *Asylum* of *Ignorance*, *Lazinesse*, *Superstition*, or (possibly some thing worse) *Witchery*, or *Possession*.

The last *Attempt* against the Ingenious and Ingenuous *Debater*, is, A joyning with the *Papists* (whose *Interest* is much concern'd, and most of their *Superstitions* upheld, by this *Doctrine of Devils*,) to *mutilate*, and *circumcise* that *Antient Council* of *Ancyra*; and not that *Council* only, but all other *Councils* else, besides; according to his Reasonings: *For*, saith he, *In these Collections*, (*that is of the Councils in general*) *different Peeces*, *of different Times*, *and Authors*, *are patch'd up together*; *and that this is sure enough*, *is acknowledged by all men*. But if it be thus, What Esteem or Credit is there to be yielded, by any man, to any of those *Collections*, or *Councils*, now extant? Men, at least, may cut off, thus, what *Collops* they will, at any time, when any things in those *Councils* make against their purpose. We must of necessity have

a new general *Council*, meerly to make up an *Index Expurgatorius*, that we may know, what *Canons*, *Paragraphs*, or *Clauses* of *Canons*, are *Genuine*, and what *Spurious*. *Delrio*, and *Baronius*, were, I confess, Learned men; and our Reverend *Doctor*, as Learned; yea, I think more Learned than either, or both of them: And yet, since all *Three* but *Demonologists*, they must (unless they give better *Reasons* for their *Defalcations* of *Councils*, than yet they have) pardon me, if I dissent from them. It is considerable, what this Learned man saves himself, in answer unto *Gassendus*, who pretended, That the Writings of *Epicurus* were falsifyed, and interpolated by the *Stoicks*; &c. *If we take this Liberty* (saith he) *we shall not know, what to say of any man, what he maintained, or believed, by his Writings; what* Plato, *what* Aristotle, *what any* Fathers, *or* Hereticks, *&c. if it will serve, to say, These Writings are Spurious, Adulterated, and Corrupted.* Cred. *and* Incred. *in things Civil.* pag. 108. Apply this to the *Councils*, and what can any man know of any *Canons* made by, or in them? Besides, I would willingly know (if this passage of the *Aneyran Council* be a *Spurious*

Inter-

Interpolation, or an *Adulterous Addition*) Who were, who possibly could be the *Authors* of this *Knavery*? Not the *Papists* without doubt, either by their own *Act* or *Connivance*; (for this *interpolated Passage*, as 'tis called, makes against their *Superstition* much); and if not by them, then was it before any *Cheats* of theirs in this kind were ever ventred on: And consequently the *passage* must need be very *antient*; and so ought to be reverenced for its great *Antiquity*, as being, probably, as *antient*, as that very *Council*, or rather (which is more probable) a *genuine Canon* of it. Not that I think, That every thing which we find faggetted up together, by the *Collectors* of *Councils*, under that *Apostacy*, (which almost over-whelmed the whole *Christian World*) must presently be received as *Canonical*. No, no: Thus might we swallow the greatest *Gobbets* of *Superstition*, instead of the *fattest* and *sweetest Viands* the *Gospel* proposeth. But, That we well weigh, consider, and examine all things, duly observing the *occasions*, why; the *times*, when; and by whom; the *Councils* were called. What the *Fathers* were that *sate*; What they wrote; What the

Historians of those times record; What *Opinions* were then *rife*, *frequent*, and most *prædominant*; What was the *phrase*, *style*, or *manner* of *Speaking* or *Writing*, which was thought best to befit the *Gravity* of *Councils*, at that time, *&c.* Thus, no doubt, may we easily know the *Spurious* from the *Genuine*, separate the *Precious* from the *Vile*; and by such *Observations* we may easily find, That this *Canon* or *Paragraph* of the *Ancyran Council* mentioned, was *Genuine* and *Legitimate*. To end all this, That the Learned man intended, rather to cavil with the *Judicious Debater*, than to settle his own (supposed true) *Opinion* (though indeed a gross Error), is evident by that which hath been said; and yet may appear farther from his snapping at the word *Ingenious*, instead of *Ingennous*, which might be the mistake of the *Transscriber*, or of the *Presse*, or but *error Pennæ*, in the *Debater*; or, it might be, he had a mind to commend *Delrio* for his *Ingeny* or *Wit*, not his *Modesty*. Is this a *Candor*, befitting the *Gravity* of such a *Reverend Divine*? But, possibly, the Learned man had a mind to the Quibble of a small *Criticism*, in this *passage*; and then he must be allowed,

ed, 1. To have his *Vagary*. 2. In that he undervalueth, or rather traduceth, the *Debater*, for a ſmall *Linguiſt*, and a ſmaller *Hiſtorian*; and yet he ſheweth as much ſkill in the *Languages*, as was needful for his purpoſe; and as much *Authentick Hiſtory*, as poſſibly could be expected, upon the occaſion. 3. Had he a mind to it, or the occaſion required it, he could, I doubt not, have ſhown much more: but he was not for *extravagant Rambles*, as moſt *Criticks* are; Vainglorioufly to *oſtentate* their *great Reading*, and *ſubtile Conjectures*, upon ſmall, or no occaſions. 4. But might not this be the Meaning? He was not acquainted with, nor ſo Credulous of *Legends*, *Winter-Tales*, and *Monſtrous Fables*, (falſly called *Hiſtory*) as ſome others are. And yet had he ſhewed leſs both of *Hiſtory*, and *Language*, it were nothing to purpoſe. He hath ſhewn ſo much *ſolid Reaſon*, and *real Chriſtianity*, for the ſetling of a *Truth* neceſſary to be ſetled; for the upholding of *Chriſt*'s Honour; that all the *Demonologiſts* except by *Snaps*, and *Snarls*, will never be able to anſwer. But let it be ſuppoſed, That he was ſo ſmattering a *Linguiſt*, and *diminutive Hiſtorian*, Why then, it follows (the

Unmatchableneſs of his *Antagoniſt* being conſidered) that *Magna eſt veritas, & prævalet*, Chriſt gives the *Sticklers* for His *Truths*, (though but *Babes*) *ſuch Wiſdome, and Irreſiſtible Power*, that all the *Wit*, *Subtilty*, and *Learning*, of their (not to ſay His) *Adverſaries* ſhall never be able to anſwer. *His Strength is made manifeſt in Weakneſs.* It will be but great *Weakneſs*, To inſult upon the *Weakneſs* of the *Opponent*, ſince this Caſe is *Chriſt's*, who is *Irreſiſtibly Strong.*

CHAP. XXXI.

Some other Arguments, brought for the Proof of Witchcraft, *Anſwered.*

SInce the finiſhing of that above, I have with much ado, gotten another *Book*, (Cited in the Former) called, *Credulity, and Incredulity in Naturals*; as the *Former* was, *In Spirituals, in Divine Things*: wherein the Learned *Author* proſecutes the Buſineſs of *Witchcraft*, directly, and at large; *tanquam pro focis, & aris*; in which, indeed, I find much *Reading*, much *Learning*, much

much *Piety*; but as much, or more, of *Credulity*, than of all the reſt. The *Proofs* for the *Author's Opinion* are many *Stories*, and ſome few *Reaſons*, but no *Texts* of *Scripture*; at leaſt, none that he dares truſt unto. It were endleſs to go over all, and needleſs too; ſince I have already anſwered the *chief Subſtantial*, and *Vital Parts* of all his *Reaſons*, *Tales*, and *Texts*. And yet, ſince the *Author* is a Perſon whom I juſtly honour, for many Excellent *Endowments*; as his *great Learning*, *Piety*, *Loyalty*, and *Sincerity*; I cannot chuſe (leſt I ſhould ſeem to ſlight him) but ſay ſomething to ſome of his *Propoſals*. The firſt *Story* he brings for the *Proof* of *Witchcraft* or *Supernatural Operations* by *Devils*, is taken out of *Boden. pag.* 32, 33. Anſw. 1. *Boden*, as *I* have ſhewed, is a *Suſpitious Author*, as to this buſineſs; and our Learned man gives ground enough, for the *confirmation* of this *Suſpition*, *pag.* 169, &c. 2. Men of *Bodin's Religion*, have not been very dainty, in abſtaining from ſuch *Witchcraft* as this is, *viz.* When they could not confute their *Antagoniſts* alive, to blaze abroad, That at their *Death*, or a little before, they *Recanted*, *forſooth*. Thus many *Conſcientious*,

entious, and *Invincible Proteſtants*, that oppoſed their *Superſtition* till *Death*, have been ſcandaled, *That at, in, or a little before Death, they Apoſtitated unto Popery.* They of the ſame *Superſtition*, will not be backward, To uſe the ſame *Artifices*, for the ſame *Ends*, &c. 3. The *Phyſitian* might himſelf (ſeeing *Bodin* ſo much *bewitch't* with that *wild conceit* of *Witchcraft*) tell him this *Story* in a Jeer, to make him Ridiculous. Witty *Knaves* have uſed ſuch kind of *waggeries*. Did not *John Pipin* put ſuch a *trick* upon his Friend, *Anthony Mizaldus*, and many other Learned men of *France? Credul. and Incredul. in Naturals.* pag. 175. But 4. I ſay, beſides all this, if *Spiraculum cellæ* may be taken for the *Breathing* or *Puffing* up of a *Blaſt* of *Wind* from the bottom of the *Cellar*, (as, for ought I know, it may, *I* have not *Bodins* Book) then this ſtory is but meer Wind. But *I* muſt take the *Story* at the worſt, at the ſecond, or peradventure at the third or fourth hand, as it is framed for the buſineſs: The *Relation* ſpeakes of Digging and Breaking of the *Earth* in a *Vault*, or *Cellar*, where the Pretended *Hobgoblins* ſeemed to be moſt frequent, and troubleſome, (it is called, *Haunting*)

Haunting). Upon the Digging of the *Earth*, there was a kind of *Whirl-Wind*, which ascending up from the bottom of the *Cellar*, put out the *Candles*, battered down part of a *Neighbouring House*, the *Chimney*, and *Porch* of the same *House*; and (which is most notoriously considerable, as a part of a *Supernatural Operation* by a *Devil*) brake a *Stone-Pitcher*, and a *Water-Pot*, which a Woman was then carrying. This is the Sum of the *Story*, except a few *Flowrishes* to set out the *Accident*, as a thing miraculous, if possible. But what need men go to a *Devil*, for the answering of all this? *I* will not say, There is *Contradiction* in the *Story*; but it seems to clash with it self: when the Woman carryed her *Water-Pot*, through the *Streets*, 'tis probable, 'twas *Day-light*; but yet it seems to be *Night*, when they were forc'd to use *Candle-light*, in their Digging, *&c.* But *I* pass this, and say; *Wind*, when pent up in some close *Vault*, *Hole*, *Cave*, or *Cavern*, under a *Cellar*, may, nay must, make, ordinarily, some great noyse, and cause Shaking (making the *Candles* sometimes give a *Tremulous Light*) of the *Earth*, there-abouts, as is most notoriously known in *Earth-quakes.*

quakes. But when the Wind in such *Vaults* incloſed, gets it ſelf a little *vent* once, it is hurried with an *Impetuous Force*; over-turning all things, that ſtand in its way, untill it get it ſelf into the open free *Ayre*. Where was the *Miracle*? Was it, That the *Houſe* was never haunted, afterwards, by *Devils*? Nor was it before. But, the Wind getting out, the noyſe or ſhaking of the *Earth*, or whatever elſe ſeemed troubleſome, vaniſhed with a *Powder*: Or was this the Jeſt? The *Devil* could not get up out of the *bottom* of the *Cellar*, until the ground was broken for him, to let him out. Oh pitiful poor impotent Goblin! Had it been one of thoſe *Omnipotent Devils*, (our *Demonologiſts* dream of) it might have gotten out ſooner, no doubt, if it would, before the Digging; or after the Digging might have ſtaid there ſtill, notwithſtanding the Digging: And yet the Digging it was, it ſeems, that let the Devil looſe, from that *Priſon*, where he was (whether he would or no) irremediably confin'd, and damn'd; but that a bold *Phyſitian*, upon the *confidence* he had of a *cheating Gypſie*, ventered to digg there. But I wonder I hear of no miſchief that befel the *Phyſitian*, the

young

young Girle, Boy, or *Jugler. Devils,* when Conjured, use not to march off, so *innocently,* but that they leave some *mark,* or at least *filthy stinch* of *Brimstone,* on the *Actors* about him. But truly it seems, This was a good *honest grateful* Devil (if *Per*-impossible a Devil): One that was glad he was snapt, and therefore could not find in his heart, to hurt his Deliverer, or any *person* that any way contributed to his Deliverance. But as for the *Chimney* and *Battellments,* that hindered his *Escape,* or obstructed his *Passage,* he (*I* mean the *Turbulent Wind,* from the *Concavity* of the *Cellar*) *executed* his *Wrath* upon them at full. And for the Nail of the *Boy,* and the *Girle,* that was the *Seer,* it agreeth well with that *Stone,* and *Mirrour,* which that *Gipsie Kelly,* in Doctor Dee, used to cheat *Fools* withall. This is the full *substance* of the *Story. Spectatum admissi risum,* &c? It seems to me to be a very ridiculous *Winter-Tale*; & such are, if well examined, all the rest, that are brought by *Demonologers,* to fortifie their *Opinion.*

The first *Argument* is, *Consensus generis humani,* or *The Universal Consent of Mankind* (a large Word) for his *Opinion.*

on. This is the great and grand *Topick* of the *Demonologists.* But *I* have already, in another place, answered more than all that, that is here said, amounts unto; by shewing, first, That there never was for some *Thousand* of *Years* any such *Conceit*, muchless *general Consent of man-kind*, nor ever since, for *Witchcraft*; nor, if there had been, was it a sufficient *Argument* to prove the *truth* of the *Opinion*, by instancing in a Foppery, that hath as generally been received (and more) as this *Opinion* of *Witchcraft*; and yet no *Reality*, or *Truth*, in the *Figment* at all. *I* shall add another, That every man may be doubly provided, for the baffling of this *Objection*, when ever they meet with it; An *instance* it is, of a thing (if any such thing there be, or were) that came under the *Dijudication* of *Sense*, and yet nothing but *Fiction*, and *Cheat* in it, though generally believed, as *de fide*: *I* mean the *Miracles* and *Wonders* that are, & have been, reported, to have been done, at the *Tombs*, *Dormitories*, & *Sepulchers*; or before the *Shrines*, *Images*, and *Pictures* of *Saints*, and *Martyrs*; or by their Reliques, as by the *Arm*, *Legg*, *Foot*, *Head*, *Hand*, *small Finger*, or *little Toe*, &c. by the *Nails*, *Hair*, and such

ſuch *Excrements*, &c. Yea, but the *Caſt Clouts*, *Tottered Rags*, and *Old Shoos*, of *Saints*. Oh! What *Volumes*? what *Cart-loads*? what *Dung-hills* of *Legends*, to this purpoſe, and all for many hundred Years believed, all *Chriſtendome* over, which then (when theſe *Miracles* came in *Vogue*) was the greateſt and beſt inhabited *part* of the then known *World*; the moſt part of *Europe*, *Aſia*, and *Africa*, reſounded with them, (and now yet too-taking in *America*)? That *Extent* is not any way leſſened. And all theſe obtruded upon, and believed by, *Chriſtians*, as *unqueſtionable Truths*, as *true* as *Goſpel*, yea and *truer* too. For, for theſe *Things* ſake was the *Goſpel* laid aſide, the Reading of *it* ſuperſeded, yea forbidden, and the *Legends* brought in, to be read in *Churches*, and *Preached* out of the *Pulpits*, as more *true*, more *edifying*, and more for the *ſetting forth of God's Glory*: And, which was more, Their *Shrines*, *Chappels*, or *Temples*, ſo enriched with *Gifts*, *Preſents*, and *Oblations*, That an Ordinary *King's Exchequer*, could not countervail the *Wealth* of one of them: Nay though the ſuppoſed *Saint*, were not, *Majorum Gentium*, but a *Diminutive*, indeed; nay, but a *Rebel*,

or

or a *Traytor*, as *Thomas à Becket*; whose *Monument* was so rich in *Jewels* of *Inestimable Value*, That two great *Chests* were filled with the *Spoyls* thereof: So heavy, and so capacious, That no fewer than *eight* men were needful to carry each of them out of the *Church*. Thus one records it: Another, thus, There were no less than Twenty-six *Wain-Loads* of *Gold*, *Silver*, and *Pretious-stones* found in it: And (which was Ten thousand times worse and more), There were some-times, an Hundred Thousand *Worshippers*, (upon the account of the *Miracles* fained of him) attending at his *Chappel*: And yet none of these *Miracles* true: no, none of them: no, not so much as *One*; though averred, attested, and sworn, by many Reverend, Holy, and Religious *Fryars*, *Monks*, and other *Shavelings*, of *unquestionable Sincerity*, among the *People*; and therefore generally believed. For, it is incredible, That the most Wise *God*, should exsert the *Power* of His *Omnipotency*, for the advancing of the *Honour* of *Dead-men*, of *Wicked-men*, of *Abominable Reprobates*, (some of them) so high; as that their *Skeletons*, *Dead-bones*, and *Excrements*; their *Chairs*, and *Chains*, yea their *Cast-*

Clouts,

Clouts, *Rotten Rags*, and *Old Shoos*, should work such *Miracles*; when he never honoured the *Persons*, while alive, with any such *Miraculous Power*: Especially, since these *pretended Miracles*, did in their very *nature*, and *tendency*, tend directly to the bringing in of *Superstition*, *Idolatry*, and the shameful undervaluing of the *Miracles*, and *Wonders*, wrought by the great *God*, and His Blessed Son *Jesus*, as the very *Pretence* actually did. Now, that I may extend the *Credulity* of this Dream, to as vast *Limits*, as any *Demonologer* can extend the *conceit* of *Witchcraft*, I add, That all this *infatuated conceit* concerning such *Miracles*, was but a meer *Relickt*, or *Apish-imitation* of *Pagan Dreams*, and *Heathenish Adorations*, in respect to their *antient Heroes*, *demi-Gods*, or *Demons*. Did they not all of them, as far as *Paganism* extended, (and that was far enough) fancy and believe *Miracles*, and *Wonders*, to have been done by those whom they accounted *Heroick* Persons, & had deify'd after *Death*, for their *Gallantries*, *Inventions*, & *Glorious Acts*, done by them when alive? Hence it is, That we hear of such strange *Things* done by *Jupiter*, *Apollo*, *Mars*, *Juno*, *Pallas*, *Hercules*, *Bacchus*, *Castor*,

Castor, *Pollux*, yea *Romulus*, and *Apollonius*. In other Countries they had other *Names*, *Termes*, and *Titles*, for their *Devil-Gods*; but the same *Superstition*, and *besotted Credulity* of believing *Miracles* done by them, after their *departure* hence, to their own places. And this, As at other places, often; So, at their *Shrines*, before their *Images*, or *Pictures*, in their *Temples*, most frequently, where the *Priests* resided; who were (indeed) the *Persons*, that did the *Feats*, and had Face and Knavery enough, to venter upon the *Juggle* of a *Miracle*, That they might continue to receive the *Rich Presents*, and *Oblations*, which made up *Treasuries* so hugely vast, as is almost incredible, as appears by those huge *Masses* of *Wealth*, belonging to *Jupiter Hammon's*, and *Apollo's Temple* at *Delphos*. Who was the *Author*, or first *Inventor* of those Prodigious *Romances*, (but most *Monstrous Fictions*) it matters not much; but when once such wild *Figments* were published abroad, concerning one of their *Idols*, in one place; That he, or it, had done such and such *Feats*, there was a general Entertainment, and Invention of the like *monstrous Fables*, throughout the *Pagan* World. These also

so in this place must invent too some strange things, in honour of their *Idol*, as well as others had of theirs in another place. And thus it went round. Nay, the *Mahometans* too, (though but *Upstarts*, in respect of the former *Superstitionists*), sneakingly creeping into the *World*, but of *late*, when one would have expected, That after the *Detection* of so many *Knaveries* in this kind, throughout the *World*, every-where, man-kind should have been grown wiser; yet think this a *notable politick Trick* too, to draw in *Disciples* to the *entertainment* of their *Alchoran*: And therefore they report of great and strange *Miracles* done (and these must too be believed by every *Massulman*, upon pain of some most fearful *mischief*) not only by *Mahomet*, when alive, or at *Mecca* and *Medina-Tal-nabi* (where his *Tombe* is said to hang most miraculously to this day) but at other places also, many are now, yet still, daily done by their *Syets*, and their other pretending *Religionists*; but really *Hypocritical Impostors*. Now, put all this together; the Dreams of *Turks*, *Pagans*, *Christians*, all of them in a sort, (except some few *Protestants* of

late, and ſome honeſt men of *old*) I might have added the *modern Jews* and *Perſees* too) concerning *Miracles*, pretended to be done by their dead *Saints*, are, and have been ſo generally received, entertained, and believed, as a *point* of *Faith* too; that it may be accounted *Conſenſus humani generis*, as well, at leaſt, as this *Dream of Witchcraft*, and better too: this being not half ſo generally received as that. And yet as in that; ſo, in this, nothing but *Fancies*, *Lyes*, *Fables*, *Fictions*, *Deluſions*, *Cheats*, *Impoſtures*, &c. Nothing of *Truth*; nothing of *Reality*; nothing of *likely-hood*, in either of them. Truly, theſe three, *Purgatory*, *Witchcraft*, and the *Miracles* done by *Dead-men*, (I mean not any of thoſe recorded in *Scriptures*, done by the *intervention* of the *Omnipotent*, either *mediately* or *immediately*) and by their *Images*, *Pictures*, *Statues*, *Skeletons*, or *Reliques*, may juſtly be yoaked together, with the *Fable* of the *Phœnix's*, riſing again out of her own Aſhes, when ſhe hath burned herſelf; The *Uninhabitableneſs* of the middle *Zone*; The Suſpenſion of *Mahomet's Tombe* in the Ayr, by *Gimmetry*; The *Congelation* of Words in the

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Northern Climate, to be *Articulately* heard again, in the next *Thaw*, at the return of the *Year*; The Singing of *Swans* before their *Death*; The Melody of *Sirenes*; The *Mer-Maids* half Fleshy *Women*, & half Fishy *Serpents*; with many many more such *Incredible Fictions*: fitly to be placed in the *nineteenth Predicament*, among *Non-Entities*, and *Chymæra's*; if not in the *Twentyeth*, among *Impossibilities*; there being no *Truth*, or likely-hood of *Truth*, in any of them.

The next *Quibble* (because it is such a pretty one) may not be omitted; It's this: Mr. *Scot*'s Fore-name, (the Chief and First *Anti-demonologist*, of this *Nation* at least) begins with *R.*[*Reginald*]; but there was a Learned *Doctor*'s Sir-name, that began with that same *Letter* too, [*Raynolds*, forsooth]; who was of a *contrary Opinion* to *Reginald*; (but sure never confuted him.) *Ergo*, *Reginald* must be supposed a *Sot*, as well as a *Scot*. Oh gallant! as the *Wheel-Barrow* goeth ramble the Ramble; so *Peter Sherk* owes me Five shillings. To that of *Wind*, *Snow*, *Hail*, *Rain*, &c: the *Keepers*, *Sellers*, and *Stillers*, of these, with the *Tales* to that purpose, in the

general; for the Subſtance, I have ſaid enough; no need of adding any more, here. And for *Magical Statues*, made to conjure *Mice*, *Rats*, *Serpents*, *Crocodiles*, &c. I ſay, If any ſuch *Effects* (as are pretended) followed from ſuch things (which I much doubt of) *attributed* they muſt be, no doubt, to *Natural Cauſes*; ſince all the *Statues*, *Palladiums*, *Telleſmans*, and the like, are ſuppoſed to be made, by the *art* of *Aſtrology*, which is a meer *Natural Science*. For, the *Magical Seals*, &c. whereby men might be preſerved *Shot-free*, and conſequently *Stick-free*, *Cane-free*, *Spurn-free*, *Kick-free*: The Anſwer is ready; it is ſo Incredible a *conceit*, that it needs no Anſwer; unleſs it be that we may grant, They have as much Power to ſecure Men, as *Agnus dei*, *Conſecrated-Banners*, *Hallowed Swords*, have to procure *Victory*, and to make men invincible. But, for *Joſephus*'s Herb *Baaras*, ſo excellent, forſooth, for the Diſpoſſeſſing of *Devils*; though enough hath been ſaid in another place, for the general: And though our Reverend *Opponent*, himſelf, doth anſwer this, his own *Objection*, in Particular, ſufficiently, *pag.* 76, 77: Yet, will I add a word

or

or two more here: In the *Pariſh* where I now live, there were, in my time, Seven Women in one Morning, that were cured of their *Hyſterical Fits*, meerly by ſmelling to a *Bottel* of *Water*, compounded by a *Practitioner* in *Phyſick*, for that *Infirmity*. In this *Diſeaſe*, as alſo in the *Epilepſie*, it was ſuppoſed of *old*, That there was θεῖον τὶ ſome *Supernatural Operation*, though now both be acknowledged meerly *Natural*. Now, if *Joſephus*'s *Phyſitian*, by the *Application* of his *Baaras*, (which is reckoned to be no other, than the ſingle *Piony*; but acknowledged to be of ſingular *Virtue* againſt the *Epilepſie*, or *Falling-Sickneſs*) did cure the Diſeaſe; (as he that by his *Bottle* cured the *Hyſterical* Women, or peradventure did but avert the *Paroxyſm*). What wonder in it? What more than *Natural*? And though our *Phyſitians* do not, now, abſolutely cure that *Infirmity*, by the *application* (meerly) of that *Herb*, whether *Seed*, *Root*, *Leaf*, yet reckon they it of ſpecial *Virtue*, for that purpoſe. The *Epileptical Fits* may be ſtronger, or the *Piony* not ſo excellent, for *Virtue*, in this, as in that *Climate*. But this without doubt, if the *Jewiſh Phyſitian* by his *Baaras*, or *Pio-*

ny, cur'd men of the *Epilepſie*, or but ſtopt or averted the *Violence* of the *Fit*, it was but a *Natural* means he uſed; and therefore, but a *Natural* Diſeaſe that was cured: No Devil caſt out, but only an *Infirmity*, removed, as in another place more fully. I add but this, The Cure of the *Epilepſie*, by *Baaras* or *Piony*, was by *Joſephus*, and others at, before, and after, his time accounted, a Diſpoſſeſſing of Devils: But what was then or could be the Poſſeſſing of Devils, but the Sickneſs of the *Epilepſie*, or ſome ſuch kind of Diſeaſe? I might have added, That *Joſephus* is ſuſpected to be too large, ſome times, in the *Commendations* of his own *Country-men*, and of others alſo, to whom he bare any ſpecial Affection: but this needs not here be added; enough hath been ſaid to take off the utmoſt *Venom*, that can be imagined, in this *Objection*.

Our Learned *Opponent* inſiſts much upon *Charms*, for the Proof of *Witchcraft*; and would needs prove by *Tale* upon *Tale*, That *Charms*, if they have any *Operation* at all, muſt needs have it, from the Intervention and Aſſiſtance of the Devil. *Anſw.* 1. Yet he himſelf grants, *That it hath been an old and famous*

mous Queſtion, Whether there be not of, in, and by Charms themſelves ſome Operations? pag. 100: 2ly, he cites many *Authors, Modern* and *Antient*; and among the reſt *Galen* too; whoſe *Opinion* he values very much; who aſcribes *Virtue* to them, *pag.* 100, 101, 102. 3ly. He allows of *Natural* and *Speciphick Operations*; but then, That words ſhould not ſometimes, upon ſome things, eſpecially living and ſenſible *Creatures*; have ſome *Specifick Operations*, is hard to ſay. 4. He juſtifieth the *Truth* of that Fable of *Arion*, and the *Dolphin*'s *Delight* in *Muſick*, and in the name *Simones*, or the Sound: But, Why then may not *Beaſts* and *Birds*, *Catts*, *Ratts*, *Doggs*, *Serpents*, &c. delight in ſome kind of *Sounds*, *Tones*, *Tunes*, *Whiſtling*, &c. and yet deteſt, abominate, and run from others? It might therefore be but a *Natural Incantation*, which *John Young*, and ſome others might uſe: A meer *Feat* or *Trick* of *Art*, that they had gotten, To call and calm, To ſtir up, and ſtill again, To draw to, and fright from them, *Beaſts*, *Birds*, and the like. It is an ungrounded word to ſay, *'Twas Diabolical Magick.* 5. I have ſhewed That

there might be ſometimes, from ſome perſons, upon eaſie and impreſſible *ſpirits*, ſome *Effects* wrought by meer *Words*, and *Natural Charms*. 6 I read of a kind of *Bird*, that is taken by *Cringes*, and *Complements*, or certain *poppet-Motions* of the *Body*: at *Schelling* too in *Holland*, they uſually catch (as 'tis ſaid) the *Dog-Fiſh*, by putting on of *Beaſts* Skins, and by leaping, capring, and dancing in them, to draw the *Fiſh* unto the Land, to catch them: Why may not other *Creatures* be allured with *tunes* and *tones*, as well as thoſe *Animals*, with *Antick poſtures* and *geſtures*. It is ſufficiently known, that ſome men have an *Art* or *Faculty* of taking *Plovers*, and other *Birds*, by whiſtling ſuch a *tune*. This draws the *Birds* into their Dangers: And he that ſaid, *Fiſtula dulce canit volucrem dum decipit auceps*, had ſome ſuch meaning: But if *David* by a *Sweet Leſſon* upon his *Harp* could (as *Demonologiſts* conceive) *charm the Evil Spirit in* Saul, into a quiet ſtilneſs, yea, Seceſſion, &c. I wonder, Why they ſhould doubt, That a man by *Art*, upon *obſervation* of their *Natures*, ſhould work ſome kind of *Effects*, by *Tunes*, *Tones*, *Singing*, *Whiſtling*, &c. upon

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inferior Creatures? Men may, without doubt, have a greater Power, Command, or Art, to allure order or charm (if the Word may be allowed) *Beaſts*, or *Birds*, and *Reptils*, than men have to *bewitch* Devils, or *Diſpoſſeſs* them, with a fit of Muſick. Did not *Sancho Pancha*, *Don Quixot's* renowned Squire, by his cunning *Dexterity*, of Braying like an *Aſs*, ſet all the *Aſſinicoes* in the *Mountain* a Braying too; and yet was *Sancho*, no doubt, an honeſt true *Trojan*; never div'd deep into the Myſteries of the Black *Art*, I dare warrant.

7. I may add, That ſome times, though the *Charms* or *ſimple Words*, may have the *credit*; yet may there ſome ſecret means (and thoſe meerly *Natural*) be cloſely and imperceptibly uſed or applyed; and ſo the *Effect* be *attributed* meerly to the *Charm*, when another and more proper means deſerved the Commendation. And this may be obſervable, not only in living *Creatures*, but inanimate alſo. Suppoſe the head of a *dart* ſhould ſtick ſo faſt or croſs in ſome Souldiers Bone, that all the *Chirurgions*, with all their beſt Art and Skill could not without much Danger and Torment to the *Party*, get it out: If now ſome *Inferiour*

riour Perſon or *Woman* (never taken notice of, for any *Chirurgical* ſkill) under the *pretence* of a *Charm*, (nothing preceptibly applyed or uſed beſides the Words) ſhould in the way of a *Hocus pocus*, having in his Sleeve a *Magnet* of excellent *Operation*, by the virtue of it (ſo concealed) draw out the *Iron*, (as without doubt, is *naturally* poſſible, yea and hath been experimented in a ſimilar caſe, as very good and able *Phyſitians* publickly declare): It would ſeem ſome-what wonderful indeed; yet not at all be *Diabolical*. There are a thouſand *Secrets* in *Nature* of *excellent uſe*, and *Operation*; yet known but to a few, yea but to a very few, perſons, and thoſe *Comtemptible*, for any other *Art*, or *Science*, or *Excellency*; as thoſe of *Sympathy* and *Antipathy*, *occult Qualities*, and *ſpecifick Virtues*, who yet by *Obſervation*, *Tradition*, or *Empiretical Way*, have luckily gained the Knowledge or Knack of uſing them. Muſt their uſe of things, in this kind, be counted *Witchcraft*, or *Diabolical Operation*, ſtraight? We know but in part, yea but a very little, even the wiſeſt of men, of the moſt Obvious things, that are before us; muchleſs the wonderful *Effects*

fects of theſe *occult* and *ſpecifick Qualities*, that are abſtruſely lockt up in the *Secret Cabinets* of *Nature*. It is therefore high *Preſumption*, and the *limiting* of *Nature*, yea even the *God* of *Nature*, to the ſhort ſcantling of our weak *Apprehenſions*; to ſay, That no ſuch things, as ſeem wonderful to us, can be effected in a *Natural* way; becauſe we (*forſooth*) underſtand not the *Reaſon*. An able *Phyſitian* told me this Story: *A Gentleman of* London, *being deſperately ſick, two of the ableſt* Phyſitians *about the Town were ſent for, to adviſe, direct, and order him: Who finding the Perſon (as they thought) in an Irremediable Condition, became exceeding angry, asking Whether they thought them to be* gods, *that they had ſent for them to cure a dead-man? Preſently flinging out of the Room, they would immediately be gone; But being by much earneſtneſs importuned, they conſent at laſt to take their Dinner, firſt: In the mean, a neighbour-Woman comming to viſit the Sick-man, askt how he did, & what the* Phyſitians *ſaid of him? which having heard, ſhe felt his Pulſe, viewed and obſerved him more narrowly, than at firſt: and, Do the* Phyſitians (*quoth ſhe*) *ſay that there is*

no

hope? Pray, entreat them to view the Person once more. With much importunity they are at last won, to give another Visit, or rather the last fare-well. When comming up into the Chamber, *the Woman askt them again, their Opinion: They return, he was past* Cure; *How! past* Cure (*quoth she*)? *I'le undertake to cure him my self; Withall, set her Spectacles upon his Nose: Yea, I will cure him with this, without any more trouble, or farther application. Then, they cryed out, She was a* Witch, *a* Witch: *Nay* (*quoth she*) *but, Are you not Dunces? Do you not perceive that the* Crisis *is past, the Strength of Nature hath overcome the Malignity of the Disease? No need of much Art, or Help: Nature it self will do the work, without Art, though not with so much Ease and Speed. Which having heard, and examining the Patient again, a little more narrowly, They subscribe to her Judgment; the Success was answerable.* Meer *Ignaroes*, (as they are accounted) may unty the knot, sometimes, which the greatest *Artists* are puzled at. I could instance farther in one of the greatest *Scholars*, this last Age hath known; who brake his Heart (as we call it) with Grief, because a

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Mechanick had confuted him, in a particular point of the *Mathematicks*. *Bernardus non videt omnia.* This is enough, in answer to all that which is said in the *Treatise* of *Cred.* and *Incred.* Yet I cannot forbear to say, I honour the *Author* very much for his Piety, Loyalty, great Learning, Modesty, *&c.* If any man could possibly have bewitcht me, unto the Belief of *Witchcraft*, this reverend Person of all others was most likely to have done it. If he be offended at any thing that hath been said, I am sorry; But *God* grant he have not more cause of Sorrow, when at his Appearance before the great *Tribunal*, he shall be challenged for equallizing *Belzebub*, the *God* of Flyes, with the Great *Jehovah*, for most Stupend and Miraculous *Operations.*

FINIS.